

THE MISSIONARY HERALD

MAY, 1904



Graduating Class of International College at Smyrna, 1902

(See page 175)

PUBLISHED MONTHLY

PER YEAR, 75 CENTS

**AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS**

Congregational House 14 Beacon Street Boston, Mass., U. S. A.

THE MISSIONARY HERALD

Entered at the Postoffice at Boston, Mass., as second-class matter.

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American Board of Commissioners for Foreign Missions

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FORM FOR A SPECIFIC BEQUEST.—I give, devise, and bequeath unto the "American Board of Commissioners for Foreign Missions," incorporated in Massachusetts in 1812, the sum of Dollars, to be expended for the appropriate objects of said corporation.

FORM OF DEVISE (REAL ESTATE).—I give and devise unto the "American Board of Commissioners for Foreign Missions," incorporated in Massachusetts in 1812, all that real estate (here insert description if convenient) with the appurtenances in fee simple, for the use, benefit, and behoof of said Society forever.

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AMERICAN BOARD, PUBLISHING DEPARTMENT, Room 102, 14 Beacon St., Boston.

PRESS OF THOMAS TODD, BOSTON, MASS.

THE MISSIONARY HERALD

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WE are sorry that the time is so short between the issuing of this number of our magazine and the sailing of the new vessel for Micronesia. The cut on another page shows the new steamer just as she was when brought around from Norwich, Conn., to Boston. At the time of writing this paragraph, it is impossible to state when the changes in the vessel will be completed, and she be ready to welcome her shareholders on board. Due notice will be given in the public press of arrangements and dates for inspection. Who will speak first for the privilege of providing the extra articles mentioned in the last paragraph of the statement in reference to the vessel on page 182? Everything of the kind that is to be sent should reach the Rooms of the American Board on or before April 30.

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THE photo-engraving on the cover of this number of our magazine shows the graduates of the class of 1902 from the International College at Smyrna. Rev. Alexander MacLachlan, the president of the college, is in the center of the group, and the students whose bright faces are here shown are now scattered widely, two of them being in the United States pursuing post-graduate studies, two of them are in the medical school of the Syrian Protestant College, Beirut, and two engaged in business at Smyrna. No one can look upon these intelligent faces without feeling that in giving such young men a Christian training there is good reason for expecting the best results in the enlightenment and Christianization of the many races of Asia Minor.

THE invitation comes again from Clifton Springs to all evangelical foreign missionaries now in the country to attend the annual meeting of the International Missionary Union, June 1 to 7, and to accept of free entertainment. This will be the twenty-first annual meeting of the Union, and it is expected that a large number of missionaries, fresh from service, will be present. Newly appointed missionaries are also included in the invitation, and special instruction is arranged for them. The generous provision made by the Sanitarium at Clifton Springs is greatly appreciated by the members of the Union. Its sessions are always both interesting and profitable. For further information address Mrs. C. C. Thayer, Sanitarium, Clifton Springs, N. Y.

LETTERS received from Japan report that our missionaries are finding themselves in the midst of manifold special labors because of the existing state of war. All Japan is in a state of excitement, deep but not boisterous. While determined and confident, the people recognize the fact that the conflict is to be desperate and possibly prolonged. They are full of an intense patriotism and are ready to sacrifice everything for their native land. It will be seen from the brief paper by Dr. Pettee, on another page, that the energies of the people are already turned toward the support of the war, and that the religious and benevolent institutions are likely to suffer greatly. There is a call for enlarged gifts for all missionary work. The opportunities for Christian service are unprecedented. It would be cruel to desert our Japanese brethren who are engaged in religious work at such a time as this. We trust that those who have heretofore aided Mr. Ishii's orphan asylum at Okayama will increase their gifts for this object, for Dr. Pettee reports that this institution, which has been such an object lesson in all Japan, is now receiving little or nothing from the Japanese. It would be a calamity were this asylum to be crippled, now that the number who will need its sheltering care will be sure to increase.

THE town clerk of Ephesus appears to have been a just and prudent man, for he would have a question in dispute settled, not by violence or by sentiment, but in a lawful way. As in Roman days, so now, the courts are open for the determination of doubtful matters. It is just and right to appeal to them for decision in such cases. The suggestion has been made in certain newspapers, that the American Board was pursuing an illiberal course in prosecuting its claim in the matter of the estate of the late Solomon H. Chandler before the Probate Court in Portland, Me. There are those who seem to forget that a benevolent society, when mentioned in the will of a deceased person, comes under some obligation to carry out the wish and will of the person who desired to have his property used for benevolent purposes. Unless there are good reasons shown to the contrary, is it not bound to see that that wish is carried out? In the case just named, it is perhaps sufficient to refer to the statement made in court by the judge of probate who has the case in consideration, that the American Board would have been "recreant to its trust if it had not contested the will," and he said the same in reference to the defense of the instrument by those on the other side. The question in dispute should be determined in the lawful assembly. That is all the Board asks for, and that decision it is morally bound to secure.

THE missionaries at the front are often amazed as well as grieved that needs which are so imperative produce so little impression when reported at home. Rev. Edward H. Smith, of Ing-hok, China, writes: "A two weeks' tour through a mission station in Fuhkien would send every one of our preachers at home either into the white waiting fields, or back to his church on fire with hope

and loyalty to the cause of Christ in all the world. If our seminary students could go from church to church in our Foochow Mission, there would be both a searching of souls and of pocketbooks. We should not be appealing in vain for workers and schools for Shao-wu, Foochow, and Ing-hok."

IN the report given below of the receipts for the month of March, as well as for seven months of the financial year, there is one redeeming feature.

During March, though the total receipts fell off nearly \$6,000, **Financial** the donations from churches and individuals increased by about \$3,000. This helps toward reducing the decrease in donations for seven months, so that the decrease for that period now stands at about \$15,600. If the forward movement in donations shown in the receipts for March can continue for the remaining five months of the financial year, it may be possible to close the year without a debt. But this cannot be done without special effort and also without special prayer. Let not these imperative needs of the missions be forgotten by Christians when they bend their knees in prayer, or when they review their privileges and responsibilities. The following is the monthly statement:—

	March, 1903	March, 1904
Donations	\$40,294.01	\$43,384.13
Legacies	16,854.77	7,964.20
	<hr/> \$57,148.78	<hr/> \$51,348.33
	7 mos., 1903	7 mos., 1904
Donations	\$317,527.80	\$293,023.98
Legacies	40,425.00	49,324.04
	<hr/> \$357,952.80	<hr/> \$342,348.02

Increase in donations in March, \$3,090.12; decrease in legacies, \$8,890.57.

Decrease in donations for seven months, \$24,503.82; gain in legacies, \$8,899.04; total loss, \$15,604.78.

THE April number of the Envelope Series is devoted entirely to medical missions. While there is no attempt to report the whole medical work conducted by missionaries of the American Board, there is a **The Ministry of Healing** *résumé* of that work, with extended extracts from several missionaries on the field, showing what splendid service is rendered. Those who have not seen this number of the Envelope Series can obtain copies freely by applying at the Rooms of the Board.

Two valuable pamphlets have recently been issued by the Board relating to its mission work. The first is by Rev. John H. DeForest, D.D., and is entitled, "The Japan Mission of the American Board," and **New Sketches** it gives as much of a sketch of the mission as can be crowded into forty pages. Those who know Dr. DeForest need not be assured that the story is told in a clear and attractive way. The other sketch is by Rev. Charles C. Tracy, D.D., president of Anatolia College at Marsovan, entitled, "Missions of the American Board in Asiatic Turkey," filling fifty-four pages, and narrating in an admirable way the development

of the Board's work in Asiatic Turkey. Both of these sketches are finely illustrated with photo-engravings, and will furnish just the information needed by all who would understand our mission work in these two great empires. If those who send for these sketches should send ten cents for each of them, it would help the Board by just so much in covering the cost of their publication.

OUR Lord's parable of the grumbling children in the market place has its application today, in view of the complaints made about missionaries who are remaining in regions where insurrections or wars involve some peril to their work, if not to their lives. A few newspapers have recently indulged in something like a sneer at the American missionaries in Korea, who have decided not to leave, though notified by our government that it would be well for them to remove to places of safety, and that they could not be guaranteed protection if they remain so near the scene of conflict. Some have said that in this the missionaries were foolhardy, while others have regarded them as needlessly involving our government and its diplomatic agents in difficulties with foreign nations. Our government, it is argued, does not wish to neglect its citizens in any part of the world, yet it behooves these citizens to so conduct themselves that they shall not needlessly subject our officials to labors and annoyance in their defense. There is truth in this certainly, but let the other side of the case be considered. These missionaries have been laboring for years in peace, and have gathered about them large companies of converts whom they have taught and led into a new and better life. These converts are now in trouble, in common with their fellow-citizens. Never did they look with more affection and hope to their spiritual helpers than now, when the din of war is about them, and when they need counsel and cheer. What would these converts think of their missionaries if on the first sign of danger they should flee away? What would the missionaries think of themselves? What would the world think of them? A shepherd who flees when the flock is in peril is denounced as an hireling. Any need or peril in which the converts may be plunged furnishes a reason for the missionaries staying rather than going. Of course there is in all cases reasonable prudence to be exercised. Unless the circumstances are peculiar a sacrifice of life is unwarranted. But so long as there is good ground for believing that their presence, notwithstanding some perils, may be helpful in guarding and guiding the young Christian communities they have formed, they are called to remain. This they wish to do, and they will continue to do so, we doubt not. And if the time should come that the tramp of armies overturns their work and brings them into peril, with no expectation of compensating service in behalf of those for whom they are ready to sacrifice even their lives, they will exercise their good judgment and seek a place of safety. They are brave men and women, not needlessly exposing themselves to peril, ready to meet it if it lies in the path of duty. But whatever they do they may not expect exemption from reproach, like that which their Master endured, from the one side or from the other. If they stay they will be called presumptuous and willful;

if they leave they will be spoken of as selfish and cowardly. "But wisdom is justified of all her children."

ON March 24, Rev. James C. Perkins, of the Madura Mission, was married to Miss Lucy E.

A New Recruit Croswell, who for some months had been assisting her aunt, Mrs. Margaret L. Eddy, in the Kodi Kanal school for missionary children. Mrs. Perkins was born in Adrian, Mich., but in 1897 became a member of the Duryea Presbyterian Church in Brooklyn, N. Y., where she gave efficient service in many forms of Christian work. Being robust in health and having had an excellent education, and latterly having experience in India, she is well fitted to enter upon direct missionary work in the Madura Mission.

It is expected that Mr. and Mrs. Perkins will be located hereafter at Aruppukottai.



MRS. LUCY E. PERKINS

A RECENT statement is made that there are 339 British medical missionaries at the present time, whereas in 1890 there were but 125. At the earlier date only twelve of these physicians were women, but **Medical Missionaries** at present there are 105. Of the missionary societies maintaining these physicians the Church Missionary Society leads, having seventy-three; the United Free Church of Scotland, fifty-eight; and the London Missionary Society, thirty-five. Our own American Board has forty.

REV. MR. KNAPP, of Harpoot, in sending a report to the friends in America and Great Britain who have aided in the support of the Armenian orphans at Harpoot, gives some specially interesting facts **Work for Orphans** relating to these young people. At the present time there are 705 orphans under their care at Harpoot. The building which has been prepared for an orphanage has been practically finished and paid for, though there is not yet full freedom to use the building for all purposes for which it is desired. Within it, however, are given three daily meals for 335 orphans, who ate last year seventy-three and a half tons of bread, making a cost for each orphan for this "staff of life" of \$4.74. Each orphan's share of meat has cost \$2.12 for a year. The building contains a store from which supplies are distributed. The girls work at rug-weaving and make most of their own clothing. The boys work at tailoring, knitting stockings by machine, shoemaking, and carpentry. At a recent industrial exhibition within the province, the exhibit made by these orphans was pronounced by Consul Norton as the most satisfactory of all. Among the best

friends of the orphanages in Eastern Turkey have been Professor and Mrs. J. Rendel Harris, of Great Britain, who have for the past six or seven years secured the support of some 200 orphans. Of course a larger and even more efficient work could be done if a small capital of \$10,000 were available for maintaining an industrial institution. The primary aim in all this work is the development of useful Christian characters.

MR. AND MRS. CURRIE, of the Canadian station of our West Central African Mission, instead of coming home when entitled to a furlough, chose to take a long journey across Africa. Word has been received **Across Africa** from them, dated November 15, written from Ekwendini, near Lake Nyasa. They had visited stations on the lower part of Lake Tanganyika, and passing along the Stevenson road were about to visit other stations of the Ngoni Zulus, west of Lake Nyasa. Mr. Currie reports that they had seen and learned many things of deep interest and of great practical value. They were hoping to reach Bihe about April 1.

WE regret to learn from Natal some facts which seem to indicate a definite purpose on the part of the "Natal Native Trust"—in other words, the body of officials representing the colonial government **Restrictions upon Religious Liberty** in its relations to the native population—to oppose evangelistic preaching and teaching by natives, except on the Mission Reserves. A recent order has been received at the Inanda station calling for the removal of a church building erected by the people on a native location just outside of the Inanda Mission Reserve. This building and its congregation are under the care of a native ordained pastor, an excellent man, whose church at Umgeni is also outside of the Inanda Reserve, but adjoining it. The pastor and his people are in hearty sympathy with our mission, and come under its general supervision; but the present order of the government is that the station must be closed and its house of worship removed "unless a resident European male missionary is put in charge." Clearly this order has its origin in the fear of Ethiopianism, which the ruling class dread as threatening their ascendancy over the natives. Heretofore the government has required that all these native enterprises, whether Christian or educational, be under the general supervision of white people, either some individual or some mission. But it is a new requirement that such enterprises outside of the Mission Reserves must be confined to places where a white male missionary *resides*. The enforcement of such a restriction upon religious liberty would extinguish the great hope of expansion in mission work in Africa. To attempt to hold the natives under restraint in this way is like sitting on the safety valve of a steam boiler. A government professedly in line with the Christian civilization of the twentieth century cannot afford to put such restrictions upon religious freedom. Christendom will not condemn a government for suppressing an organization, though professedly religious, if it is seen to be disloyal to constituted authorities; but to harass and destroy a Christian community through fear that in time to come it may be inconvenient to keep it under control is an intolerance worthy of the dark

ages. Ethiopianism is undoubtedly a mischievous movement in all South Africa, but it has no serious hold upon the Zulus. The surest way to give it an impetus which would make it a real menace would be to deny to Zulus the right to assemble as Christians and to teach and preach the gospel freely among their own people.

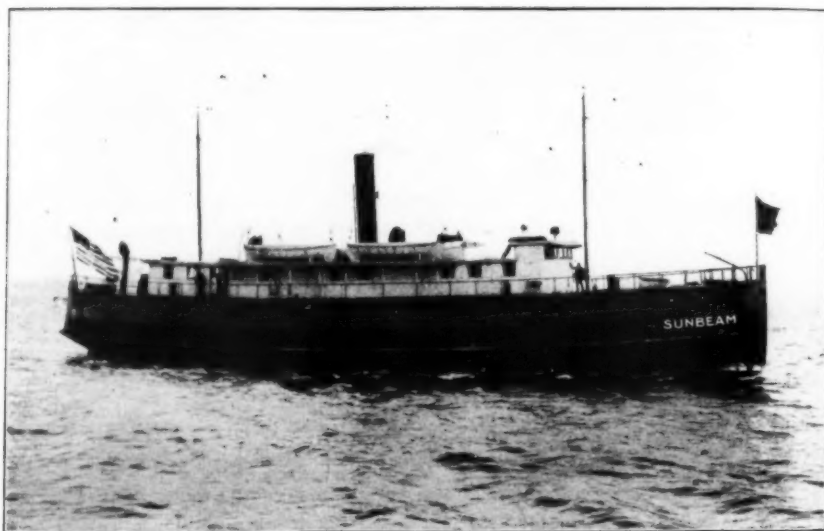
CALLS are still coming from our mission fields for Peloubet's Notes on the International Lessons for 1903, and also for Bible Picture Rolls, which are very useful in teaching both the older and younger classes in mission Sunday schools in all lands.

Thanks to American Missionaries SOME two or three years ago we chronicled the fact that the East Indian government, by direction of Queen Victoria, gave to Rev. Dr. Robert A. Hume, of Ahmednagar, the Kaisar-i-Hind gold medal, which is given only for specially distinguished public service. We now hear that a silver medal of the same order has been conferred by the Viceroy of India upon Rev. W. I. Chamberlain, PH.D., of the Arcot Mission of the Reformed (Dutch) Church. In conferring this medal Lord Amphil, governor of Madras, wrote Dr. Chamberlain as follows: "American missionaries have done much for the spiritual, mental, and physical welfare of the masses of Southern India, and I hope that the distinction which has been awarded to you will, at any rate, be a sign to our generous kinsmen in the United States, who support the missions, that the Madras government are grateful for their voluntary and disinterested coöperation."

A Blind Evangelist MRS. BARTLETT, of Tottori, Japan, in writing of their enthusiastic evangelist, Mr. Marumo, who is blind, says of him: "Two weeks ago he was delighted with a new thought that struck him during the pastor's sermons on 'Eternal Life and Union with Christ.' His blindness had seemed a terrible burden and a trial that required great faith to endure. The new thought was the temporary nature of this affliction. 'Why, here I am,' said he, 'over fifty years old; it can't last more than thirty years, probably not twenty, very likely not more than five, and may end any day! After that I shall be as happy and comfortable as anybody; but I can have Christ now and then too. What do I care if I do tumble into a ditch once in a while; what do I care if I am a queer-looking creature, stumbling along, depending on mere children to lead me? It isn't forever. What a fool I was not to realize it sooner.'"

Physical Perils IF for a time we forget that missionary service involves peril to life, Providence calls to mind frequently the fact that those who seek the unevangelized do indeed take their lives in their hands. A missionary of the Presbyterian board in Western Persia, Rev. Benjamin R. Labaree, was recently slain, apparently by a bandit, while touring through his district. Mr. Labaree was the son of Rev. Dr. Benjamin Labaree, who was in this Persian mission prior to its separation from the American Board, and is still in the service. The wife of Mr. Labaree, who is thus cut down in the early years of his service, is a

daughter of Rev. Dr. Henry A. Schauffler, formerly of the American Board mission in Austria. Our heartiest sympathies go out to the sorrowing kindred as well as to the bereaved mission. Tidings have just come of an assault made upon an English missionary bishop in Southern India, who was attacked by the natives in a village, who greeted him with the cries, "You come to take away our caste." The bishop escaped with his life, but not without many wounds and bruises. We must pray God to keep his missionary servants from the arrow by day as well as the pestilence that walketh in darkness.



The New Vessel for Micronesia

IN the last number of the *Missionary Herald* it was stated that there was some hope of finding a vessel already built which would meet the needs of our missionary work in Micronesia. Shortly after that number went to press an opportunity, which seemed quite providential, presented itself for purchasing, on very favorable terms, a little steamer named the *Sunbeam*, which is shown in the cut above. The vessel is just such an one as the missionaries in Micronesia have long been asking for. She is a steamer, but fitted with sails, not far from the size of the last *Morning Star*. The vessel is about four years old, of wood, coppered, well-built and thoroughly furnished, having been fitted up for the accommodation of those who were watching the international yacht races of last year. Her owners expended upon her furnishings an amount which a missionary board would never have laid out, but every one will be glad that these comfortable accommodations can be provided, at very reasonable cost, for those who must spend so much of their time upon the water in the hot, equatorial regions. The

sum asked for from the children, \$20,000, will suffice, in addition to what is now in hand for this purpose, to purchase the *Sunbeam* and for sending her forth to Micronesia. As to the name of the vessel it can be changed, if it is so desired; but there are many who feel that the present name of the vessel is very suitable, being regarded as a proper advance from the *Morning Star*.

The vessel is now at the dock in Boston harbor, undergoing some changes necessary for her abode in Micronesian waters. Arrangements will be made for visiting her while in port, and all shareholders who can avail themselves of the privilege of going on board will be welcome to do so. We are very happy to say that Capt. George F. Garland, who has for twenty years been connected with our missionary vessels in Micronesia, will be in command, and he will be accompanied by his wife, who was formerly a missionary on Kusaie. It is expected that the vessel will sail about May 1, and will go by the eastern route, through the Mediterranean Sea and the Suez Canal. This is said to be as short a route as by Cape Horn, and much better for a vessel having to coal on the way.

Responses to the appeal sent out, March 1, to Sunday schools, asking them to take shares in the vessel, are being received daily; and another circular letter, giving information about the purchase of the *Sunbeam*, was addressed to all Congregational Sunday school superintendents on April 2. Many generous gifts have been promised, but it is too early to make any report of their amount. We trust that every Congregational Sunday school in the land will have a share. Some of the letters that come to us are most interesting. One elderly friend writes that he had a share in the first *Morning Star* and still holds the certificate, and he reports that it has paid him such good returns that he wants a hundred shares in this new vessel and he sends the money therefor. This stock is sure to pay good interest to those who follow the vessel with their sympathies and prayers.

When the last *Morning Star* sailed, nearly twenty years ago, there was quite a contest as to who should have the privilege of furnishing certain articles that would be serviceable on board the vessel. Among other things given was an ax, specially made by a gentleman eighty years of age, with handle specially decorated by a friend who was in the one hundredth year of his age. There are certain articles needed now for the new steamer, and we ask our friends to furnish them. Among them are the following:—

Books for a library. They need not be new, but they should be of standard value—books of history, story, biography, etc.

A cabinet organ would render excellent service.

A small safe is desired; a set of carpenter's tools; a marine glass; a carpet for the dining saloon; a flat-top desk not over four feet long; a telltale compass.

The time is short for replies. Anything sent to the Rooms of the American Board, care of John G. Hosmer, will be gratefully received and will be placed on board the vessel.

Due notice will be given through the public press as to the time and arrangements for visiting the vessel.

Higher Educational Institutions of the American Board

By Secretary James L. Barton, D.D.

THERE is no call to discuss here the question of the need of higher educational work in connection with general evangelization. After nearly a century of modern missions, the necessity of raising up well-trained native Christian leaders for every department of life has become apparent to the missionaries and officers of all the principal Boards. If we would have such leaders, without which an aggressive native church cannot exist and an independent Christian community cannot be organized, we must provide for their training.

Missions have, for the most part, introduced modern education into Oriental countries, and the movement has met with wonderful hospitality. Schools which were begun fifty years ago as an experiment are today colleges of high grade, supported by widely scattered preparatory schools. These higher institutions of learning command the respect of the people of the countries where they are located, and are crowded with students who, in most cases, pay liberally for the advantages received.

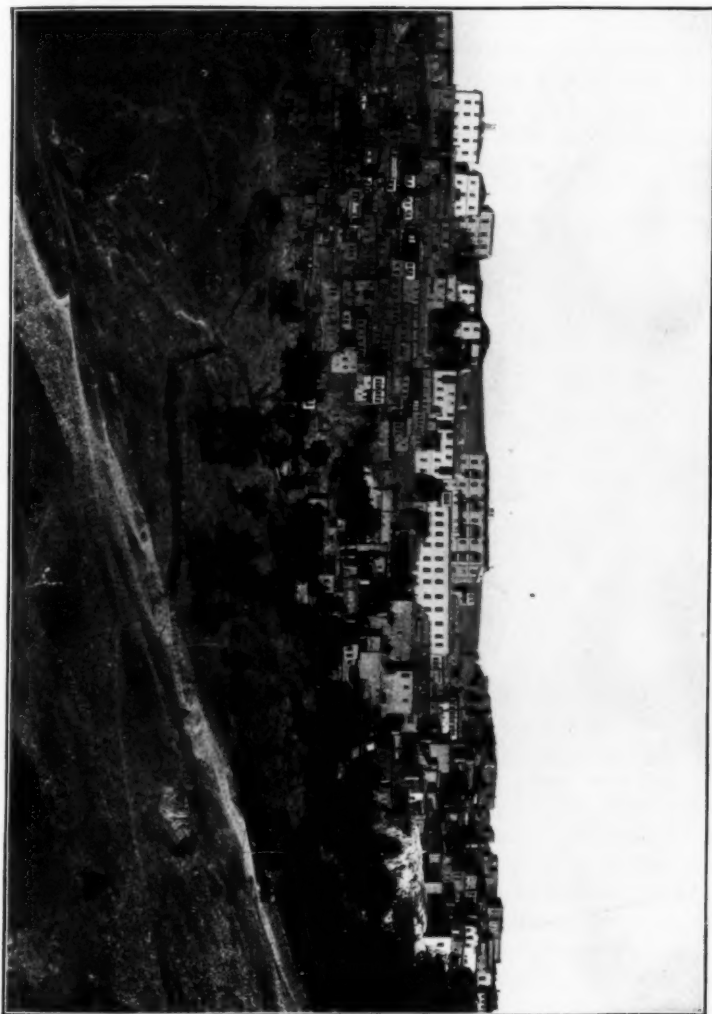
The different institutions hereinafter mentioned are not all of the same grade in equipment or scholarship. The courses of study and instruction have developed from the needs of the country and the demands of the Christian communities. Each institution is superior in its own field; each is decidedly Christian in its character and instruction, with an American at the head in every instance but one, and with Anglo-Saxon ideas of truth and righteousness dominating every department.

These colleges, in nine different countries and in twelve of the missions of the American Board, form the solid basis for the steady and permanent progress of the Christian work, as well as for the elevation and civilization of the people among whom they are established. These institutions

1. Provide the men and women who are to be the direct evangelizers of their own people.
2. Train those who shall be the educators and teachers in those countries and the constructors and directors of educational systems.
3. Train those who shall later become Christian lawyers and physicians.
4. Train men who occupy important places under the local governments, and so exert an influence in national affairs.
5. Train men who become creators of a national literature.
6. Train men who shall build up business enterprises in various lines.
7. Furnish the entire Christian community with intelligent leaders in every walk of life, insuring wise management and safe organization.
8. Insure self-supporting, self-directing, and self-propagating native Christian institutions of all kinds and in all countries where we are carrying on work.

Graduates and former students of these institutions are now filling places of large trust and responsibility in every country where they are located. College trained men and women in those countries are few in comparison to the population, so that a college graduate is a marked man and exerts an

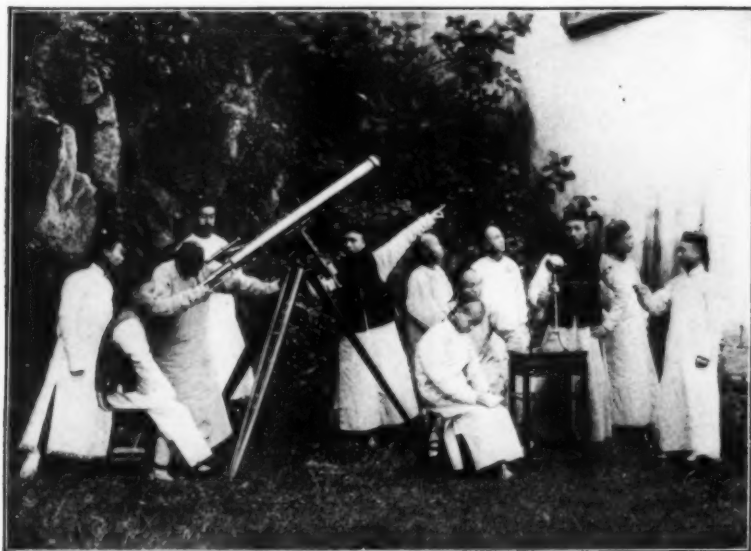
EUPHRATES COLLEGE BUILDINGS AT HARBPOOT



exceptionally wide influence in every community where he may be located. Graduates from these colleges are the pastors of the native churches, teachers in the colleges and lower schools, authors and editorial writers, publishers, lawyers, physicians, and judges, government officials, engineers, merchants, artisans, and mechanics.

These institutions approach far nearer self-support than do similar schools in the United States. The people themselves pay liberally for the education of their children. The cost of living is low, and the salary paid native teachers, in comparison with wages in this country, is absurdly small. In some cases self-help industrial departments permit many of the pupils to earn their own living while studying.

Each one of the eighteen institutions mentioned here costs the American Board annually upon an average less than \$4,000 a year, including all that is paid for the salary and support of American directors and teachers, the maintenance of the plant, the cost of library and apparatus, and all aid given to students. Two of the eighteen have endowments of their own, so that



CLASS IN ASTRONOMY, FOOCHOW COLLEGE

they draw nothing from the Board. Four or five others have partial endowments which meet a part of their expenses. Others are entirely dependent upon the Board for all aid received. Nine are incorporated, eight under the laws of New York or Massachusetts, and one under the laws of Japan. These have separate boards of trustees, while for the rest the Prudential Committee acts as trustee.

Endowment is needed for all of these institutions, so that the American Board can be relieved of all financial responsibility for their support. This would give them a permanent income upon which they can depend and so insure better work.

This educational work has been set aside by the Prudential Committee into a "Higher Educational Department." A permanent additional fund

for endowment, amounting upon the average to \$100,000 for each institution, as the work is now conducted, would at once relieve the Board from the necessity of making an annual grant to this educational work. Some of these schools need sums of varying amount for new buildings, in order to enlarge their capacity to meet the demands made upon them by increasing numbers of students.

Ten of these colleges have theological departments in which young men are directly trained for the Christian ministry. There are four other theological schools under the Board not connected with a collegiate institution. These constitute also a fundamentally important portion of the higher educational department of the Board.

Legacies left to the American Board to constitute "A Permanent Fund for the Support of the Higher Educational Department and its Work" will be administered by the Prudential Committee for this purpose. An endowment that would be insufficient for a professorship in some of our American universities will amply provide for the support of an entire collegiate institution abroad, which may be and undoubtedly is (in many cases) the only higher institution of learning for several millions of people.

The Prudential Committee will act as trustee for the administration and care of all funds given for the purposes of these institutions in all cases where the college has no separate board of its own.

EUPHRATES COLLEGE, Harpoot, Turkey. Incorporated under the laws of Massachusetts, trustees appointed by the Prudential Committee of the American Board and the Executive Committee of the Woman's Board.

ANATOLIA COLLEGE, Marsovan, Turkey. Incorporated under the laws of Massachusetts. The Prudential Committee the legal trustees.

CENTRAL TURKEY COLLEGE, Aintab, Turkey. Incorporated under the laws of Massachusetts. Trustees appointed by the Prudential Committee.

INTERNATIONAL COLLEGE, Smyrna, Turkey. Incorporated under the laws of Massachusetts. The Prudential Committee the legal trustees.

ST. PAUL'S INSTITUTE, Tarsus, Turkey. Incorporated under the laws of New York. The Prudential Committee the legal trustees.

AMERICAN COLLEGE FOR GIRLS, Constantinople, Turkey. Incorporated under the laws of Massachusetts. A self-perpetuating board of trustees in Boston, Prudential Committee, and the Woman's Board of Missions.

CENTRAL TURKEY COLLEGE FOR GIRLS, Marash, Turkey. Under the Prudential Committee and the Woman's Board of Missions of the Interior.

COLLEGIATE AND THEOLOGICAL INSTITUTE, Samokov, Bulgaria. Under the Prudential Committee of the American Board.

PASUMALAI COLLEGE, Madura, India. Under the Prudential Committee of the American Board.

JAFFNA COLLEGE, Jaffna, Ceylon. Incorporated under the laws of Massachusetts. Self-perpetuating board of trustees in Massachusetts.

NORTH CHINA COLLEGE, Tung-cho, China. Under the Prudential Committee of the American Board.

FOOCHOW COLLEGE, Foochow, China. Under the Prudential Committee of the American Board.

FOOCHOW GIRLS' COLLEGE, Foochow, China. Under the Prudential Committee and the Woman's Board of Missions.

DOSHISHA, Kyoto, Japan. Funds also held in trust by the Prudential Committee of the American Board.

KOBE COLLEGE FOR GIRLS, Kobe, Japan. Under the Prudential Committee and the Woman's Board of Missions of the Interior.

AMANZIMTOTE SEMINARY, Amanzimtote, Natal, South Africa. Under the Prudential Committee of the American Board.

COLEGIO INTERNACIONAL, Guadalajara, Mexico. Under the Prudential Committee of the American Board.

INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN, Madrid, Spain. Incorporated under the laws of Massachusetts. A self-perpetuating board of trustees in Massachusetts, Prudential Committee, and the Woman's Board of Missions.



The War and the Work

By Rev. James H. Pettee, D.D., of Okayama

Now that hostilities have actually commenced there are certain considerations bearing on the relation of the war to Christian work in the far East which merit the thoughtful consideration of all friends of missions.

First, the whole Japanese nation has gone to war. The people are a unit in the matter. Three princes of the blood, one of whom is an adopted brother of the emperor, were ranking officers on the ships that engaged their enemy at Port Arthur. As all the world knows, the press and parliament, bankers and merchants united in urging the government to take a firm stand against Russia, and now they willingly accept the consequences.

Said the wife of a Kumi-ai pastor not many days since, "If it were necessary every boy in the land would go to the front," and her own lads are sinking Russian warships on paper every day. Mr. Harada, of Kobe, preached a ringing sermon two weeks since on "Righteousness exalteth a nation, etc.," and the great war texts of the Bible are coming into use in all the pulpits. Apparently Russia does not half realize even yet that her little enemy is in dead earnest and has entered the lists to win or die. Soldiers say this very thing as they bid their friends farewell. It was signaled to the fleet as the torpedo boats started on their deadly mission in front of Port Arthur.

Moreover the Japanese count upon its being a long and exhausting war. They understood well the size of their grim enemy and his large resources. They are checking themselves from undue hilarity over the first victories. They know that the severest test is yet to come, Russia being more at home in land fights than in sea fights. She counts on wearing out her plucky opponent. She will not succeed in this, but she may keep up the struggle long enough to temporarily impoverish both herself and her foe.

Now all this means for the near future of months, and possibly years,

depleted church treasuries, crowded but starving orphanages, closed schools, and embarrassment in missionary work of all kinds, unless increased help comes from abroad. Contributions are pouring into the treasuries of the Red Cross Society and the general war fund, while schools, asylums, and churches are forgotten. This is but natural and to be expected.

The Okayama Orphan Asylum, across the street from where I write, has 260 in its care, with fresh applications every week. The usual steady flow of gifts from Japanese has almost ceased. Mills are shutting down, and prices of all sorts going up. War taxes will soon appear, and gaunt poverty will be much in evidence.

Missionaries and others on the ground will do what they can to relieve distress and tide churches and asylums over the shallows, but friends abroad who sympathize with Japan in this struggle for liberty and progress may well ask themselves what practical help they can give at this juncture. It is no time to talk of retrenchment. Forces and funds should rather be increased. The prayers, and gifts, and workers of America are needed here as never before. Stand by the missionary boards, especially our own. Let A. B. C. F. M. mean Asiatic Board, etc., for the time being. Japan is fighting for all Asia, aye, and for America too.

I regret to learn that the Federation Conference of the World's Young Men's Christian Association will not be held in Japan next September, as had been announced, though I do not wonder at the change in plans. But the Young Men's Christian Association is doing an exceedingly valuable work in Japan, and there should be no let up, but rather an increase of foreign help just at this juncture. The same is true of Christian Endeavor, Young Women's Christian Temperance Union, the Bible Society, and other interdenominational organizations. Stand by them, Christians of America, during these critical months.

Remember that Japanese feeling is easily stirred now by the sympathy and assistance of foreign friends. The iron is hot and a blow counts for much in bending to the right or the left.

Evangelistic work in every station is seriously handicapped by the cut-downs of recent years. Then, too, the Doshisha, Kobe College, Glory Kindergarten, the Bible School for Women, and other institutions need extras instead of reductions. Our mission is about to close, at least temporarily, one of its stations in the face of strong protests by the Japanese of the region — a station where no other Protestant mission is at work — simply through lack of men and means to keep it open. Other stations are quaking lest their turn come next. *These things ought not so to be.*

One of the veteran missionaries¹ of our circle lies seriously ill at his home in Kyoto, simply worn out with overwork and anxiety. Other breaks will follow unless relief comes speedily. America has a duty to perform. I believe she will rise in her strength and do it.

¹ Dr. J. D. Davis, referred to, has passed the critical stage of his sickness and has been ordered home by the physician. Who will take up the work he is compelled to lay down? — EDITOR.

How the Boxer Uprising Has Affected Mission Work in China

By Rev. Franklin M. Chapin, of Pang-Chuang

IN attempting to reply to questions as to the effects upon mission work of the late Boxer uprising and overthrow, mention must first be made of the different status of the missionary himself, especially in official circles, and the marked effect this change has had upon his relations to the non-official classes.

Previous to 1900 we must note a great change from what had been the estimate of foreigners by officials so far back as 1880. Then the missionary was the object of derision by all classes. He could not travel upon any road, put up at any inn, or attempt in the most roundabout way to rent or purchase property without feeling the full force of official wrath, always manifested in underhand ways and measures. I remember traveling with Dr. Arthur Smith on one occasion, when the official sent word that our treaties gave us the right to travel but *not to stop*. And I can look back upon many occasions when I found the door to a magistrate's yamen shut in my face, for the simple reason that the official was too great a man to be disturbed by "foreign devils" from America.

But years before the "convulsion" this state of affairs had been gradually changing. Especially after the Japanese war was there a coming down of mandarin pride. Then came the snowstorm of reform decrees, and nothing was too good for the once despised foreigner. This did not last long, but almost up to the very hour when the guns of the allies were turned upon the Tai ku forts nearly all mandarins thought it best to be on good terms with men who might have a word to say "to the Powers above."

The flight of the court and the occupation of Peking quickened the perceptions of all the district magistrates in the north of China. And when, for the murder of two British subjects, in August of 1902, the court put to death two military men of high degree and banished civil magistrates who felt themselves secure by reason of powerful interceders at Peking, it was manifest that the missionary had become an important factor not to be neglected by the nominal kings of the Chinese empire. Now, as we all know, they are extremely anxious to know the time of departure of their friends from afar, that an escort may see them safely into some other man's land. Food and attention, an open door to the magistrate at any time, day or night — these are but a few of the perquisites of the missionary.

The Chinese about us have not been slow to note the change. The exact status of the missionary is still an unknown quantity; but this is certain — he has influence, that blessed something by which, without the expenditure of a single cash, he can have speech with the "parents of the people," and that fact is to them enough. Men of wealth who have an ax to grind offer

their wealth for a few words spoken on their behalf to the *lao yeh*. Villages send their representatives to bespeak his services. Men of influence offer houses for use as street chapels; others are willing to build churches or pour out silver, if only they may be intrusted with the card of the now popular missionary. Where but a few years since he was treated with contumely, it is no exaggeration to say today he is the most powerful man in the whole county.

That a state of things like this should affect the preaching of the gospel is certain. Its effects are seen on helper and church member, on those within and those without the church. Our surprise should be, not that men are seeking to enter the church from low motives, but that the number of these is not greater.

A second effect upon our whole work, affecting it sometimes very unfavorably, and again simply holding up to our eyes a warning beacon, is the bringing us into close relations with the Roman Catholic Church. In some instances the relations have not always been pleasant, but that they have been close we can all witness. We suffered in 1900 because the Boxers did not distinguish between Roman Catholics and Protestants. Today we are, in many parts of our field, being overwhelmed by inquirers who have made the discovery that the two denominations are not the same.

Why is this so? The answer is not to be given in a single sentence.

From all I have been able to gather, the Roman Catholics were exceedingly haughty in their demands upon the Chinese, and the number of cases where they blackmailed men, many of whom had nothing to do with the Boxer uprising, but whose sole offense was their money, is very large. I am able to give many instances from what I have myself seen and heard to support this statement. Their teachers opened, in the *hsien* cities, offices where they took up and prosecuted lawsuits, and grew rich on the spoils. Even the members of that denomination were able to enrich themselves liberally in this way, and as a consequence the fear of that church was upon the whole land. Yet, when this is said and much more, there is no evidence to the effect that the foreign priests shared in the plunder or were cognizant even of these proceedings. On the contrary, disinterested parties have told me that they knew of facts to the contrary.

In some instances the priests did get hold of men who were engaged in this robbery and secured their punishment. Recently one priest with whom I am acquainted has brought accusation against three of his flock for such offenses. In another instance another priest took a teacher to the yamen, with the request that he be punished according to Chinese law. And in still other cases they have refused to favor, in any way, men who had broken the laws of China. Hence I would say we must distinguish carefully between the native teacher or convert to Roman Catholicism and the foreign priests. And not only so, but we must remember that there are many men in that communion who are living excellent lives and whose good deeds are well known. Such men I am acquainted with, men who I am ready to state live outwardly, at least, as good moral lives as do those of our own faith.

For a year past, as a result of this state of things in the Roman Catholic Church, there have been coming to the Lin-Ching church numbers of men, actuated by various motives, but who all profess a great love for Protestantism. They have been ready to send carts to meet helpers and missionary, have entertained them liberally, have purchased books and tracts without number, and in many ways have shown their eagerness to enter the church. It is impossible to state what are the underlying motives for this sudden turning toward Christianity. In some few instances it would seem that they have a desire to take vengeance upon their Roman Catholic foes; in others, that they are actuated by fear of said Roman Catholics; and in still others, that they regard the Protestant religion, as they have heard it, as better either than Roman Catholicism or their own native religions. Some few also come forward with the hope that they may be assisted in lawsuits, but these seem to have been comparatively rare cases, and not nearly as many as we might have expected.

The rise of these inquirers in a field which had been held by the Roman Catholics for three centuries was met by them with the plain manifestation of ill feeling, which showed itself in the usual way, by reviling and even by looting some of the would-be inquirers. The intention of these native Roman Catholics was to scare away all from coming forward to declare themselves as adherents of our church.

To meet this feeling of ill will, Dr. Arthur H. Smith and myself determined to do everything of a peaceful nature to allay the storm. Last summer Dr. Smith gave positive instructions to the helpers to be very guarded in their remarks as to the Roman Catholics, and showed them plainly that nothing but evil must follow if a different course was pursued. Accordingly, our helpers have done their best to allay the animosity of the Roman Catholic natives, but not with entire success. Finding they were unsuccessful, I took up the case, approached the foreign priest (a Spanish Franciscan), whom I found very reasonable and ready to meet me more than half way in any proposition which looked toward amity and concord. By agreement we sat down to a feast together at a public place, and letters were written by each to the magistrate of the district where there had been trouble previously, requesting him, in all cases involving the two denominations or their inquirers, that he would judge the cases on their merits and punish according to Chinese law. As a result, in that district all trouble has ceased, and since then he has had arrested the leader of the men who looted our inquirers.

We note, then, these changes: a wider and more powerful influence for good or ill through the recognition by the officials; a large turning on the part of many toward Protestantism, due to a variety of causes, but mainly as the result of Roman Catholicism. Said revival is full of promise and also full of dangers. Of the latter, the chief is that the new converts will try to use the Protestant church in the same way, for private ends, as have the native teachers in the Roman Catholic Church. And finally, there is the feeling among the better educated that the break-up of China is not far away. Of this last feeling it is impossible to say much; it exists, but how far it is today influencing our work here in the interior it would be vain to inquire.

DEPARTMENT FOR YOUNG PEOPLE

Summer Conference Announcements

THE missionary meeting on May 29 is on the subject, "What Christian Endeavor Is Doing in Mission Lands." Two articles in this issue will be found helpful in planning for the program.

Special attention of officers of young people's societies is called to the article by Mr. Taylor and the testimonies of young people to the spiritual uplift obtained at the Silver Bay Conference last year. The illustrated circulars announcing the Winona Lake and Silver Bay Conferences will be ready for circulation by April 20.

Congregational young people from the following states who become delegates should apply for Silver Bay circulars: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia.

The states named hereafter belong to the Winona Lake district: Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, and Missouri. Until another conference is founded, delegates from these additional states should go to Winona: Kansas, Arkansas, Colorado, Nebraska, North and South Dakota.

Any young people's society or church desiring to send to one of these conferences for training a young Christian worker may do so. It is especially desired that persons who are members of state and district committees of Christian Endeavor Unions should be named as delegates, where possible.

Leaders of mission and Bible study classes will find peculiar opportunity for training and special study of books and methods. Members and chairmen of missionary committees will be provided with every facility for investigations of plans for reaching the entire body of young people in their respective churches and societies.

The exhibit of missionary literature and materials at each conference will be complete and instructive. It will contain maps, charts, curios, photographs, wall diagrams, products of missionary committees, text-books, libraries, pamphlets, periodicals, and, in brief, everything which represents the tools for work and the mission fields where work is done. A large section of the exhibit prepared by the Missionary Society of the Methodist Episcopal Church for display during the General Conference during May will be transferred to the Silver Bay exhibit building.

The Committee of the Six Congregational Societies on Young People's Missionary Work has undertaken to assemble and conduct the Congregational delegates at Winona and Silver Bay. It has been agreed that the correspondence shall be conducted from the Rooms of the American Board. Letters should be addressed to H. W. Hicks, 14 Beacon Street, Boston, where full information about programs, transportation, expense of delegates, registration fee, and other matters, can be secured.

Fifty of the Congregational delegates of 1903 at Silver Bay recently reported the effects of the conference

on the missionary work of their churches. Thirty of the fifty reported forty-six new mission study classes, and nearly all mentioned increased

gifts. Libraries were purchased by some, and in two or three churches there were young people who decided to become home or foreign missionaries.



Reasons Why Young People Should Go to the Silver Bay and Winona Conferences

By S. Earl Taylor, Field Secretary for Young People's Work, Missionary Society of the Methodist Episcopal Church

FOR six years I have been working in connection with the Young People's Missionary Department of a denomination whose plan of organization is admirably adapted to a great educational movement among the young people, but we have from the beginning been handicapped by the fact that there are very few really competent leaders, so far as the missionary department is concerned.

The reason is not far to seek. The first ten or twelve years of the life of the great young people's societies of the country were devoted to organization and extension, and relatively little attention was given to intensive work, especially in the field of missionary education; therefore the young people are comparatively ignorant concerning the progress of the kingdom of God throughout the world.

As I look over the denominational field, with which I am now comparatively familiar, the missionary leaders among the young people, local, district, and national, have in almost every instance been developed either through the training conferences of the Young People's Missionary Move-

ment or through the student conferences of the Young Men's Christian Association.

The moral of it all is that if we are to have in the various denominations that leadership which is essential to a thorough organization of the young people's forces for a great world-wide missionary campaign, we must bring these leaders as rapidly as possible into touch with the vital missionary movements of the day.

I regard the great summer conferences of the Young Men's Christian Association as essential to the best equipment of a Christian worker in college life. For the young people of the churches, I can conceive of no greater opportunity for securing that preparation which

is essential to a sustained and intelligent missionary propaganda than that which will be afforded this summer at Silver Bay, Lookout Mountain, and Winona, when at each place for ten days the young people of fifteen or more denominations discuss, under the leadership of specialists, the problems which are involved in raising up a conquering army and in establishing an adequate base of supplies.



S. EARL TAYLOR

Some Heroic Endeavorers

By Amos R. Wells, Managing Editor of the Christian Endeavor World

I WANT to give some idea of the beautiful spirit of Christian Endeavorers all the world around, and I think I can hardly do it better than by telling, briefly, some of my favorite stories of the societies on mission fields.

Of the home mission stories (for in the United States are many societies among the Indians, Chinese, Germans, Italians, Greeks, French, Bohemians, Swedes, etc.), I like best the account of that Chinese lad in Boston who was to be baptized on Sunday. His cruel uncle beat him severely, and tied him up in the house; but he twisted out of the ropes, jumped from the window, and reached the church, bruised and torn, just in time for the ceremony.

Of China itself I like best the story of Brave Virtue, a Chinese Christian Endeavor girl, who refused to be married with heathen ceremonies, though her relatives blindfolded her and beat her all day and night. Her persistence conquered, and it was even rewarded in time by the establishment in her own home of a Christian school, from which a church has grown.

My favorite story of Japanese Christian Endeavor is about three little Junior Endeavor girls, members of the society in Mr. Ishii's orphan asylum at Okayama. They met some drunken women, and pleaded with them so boldly that the women were

moved to tears, and threw away the liquor they were carrying.

In Mexico, I am most pleased with that society in Mexico City which contained only five families, none of them rich, and yet among them one year they gave \$200 to their pastor's salary, and \$1,000 to Mexican home missions, besides raising for home missions \$1,000 more among their friends.

There is a Spanish society in Guatemala City, Central America, that is equally earnest. It numbers only thirty-five members, yet it has sent into the home mission field no fewer than seven Endeavorers.

There is a native society in the Samoan Islands that has done even better, for out of it have gone 250 members, with whom it still keeps in correspondence, and through them it has established sixteen other societies. Best of all, it has sent out from its own mem-



AMOS R. WELLS

bership more than one hundred earnest missionaries, most of them to the deadly climate of New Guinea.

But missionary Endeavorers are to be found all over the world. Take that heroic society in Valdez, Alaska, whose members built a relief station on the lonely trail over twenty-five miles of glacier, and thereby saved many lives. Or, take that Brazilian society that meets in an old Catholic inquisition hall, and one of its first fruits was a man for the Protestant ministry. Or, take that girls' society

in Madura, India, that all alone has organized and conducts a Sunday school of ninety weaver boys, for whom no other Christian work is done.

This self-denying heroism is a universal characteristic of Christian Endeavor. It shows itself in the deed of those Persian Endeavor boys of Teheran, who, at a time when the plague was slaying 20,000 persons in the city, and the Jewish and Moslem doctors fled, bravely volunteered as nurses and helped the American missionaries in the hospitals. The same spirit shows itself in the Boer Endeavorers of South Africa, who, as soon as they were released from their prison camps, gave themselves up—two hundred of them—to missionary work among the blacks.

I should like to write at length about those Spanish Endeavor girls for whom Mrs. Gulick did so much—how they dared to go to the university at Madrid, where girls had never

gone before, and how they surpassed the young men, and gained the highest honors in all their studies. I should like to tell you about the Australian Endeavorers who began establishing societies among the Australian aborigines, then sent an Endeavorer among them as a missionary, and then other workers, till now the savages for whom they labored are sending out Christian aborigines as missionaries in their turn. I should like to tell you about the persecuted Armenian societies in Turkey that are faithful Endeavorers, although they are not permitted to wear a badge or sign a constitution, or even call themselves a society.

It is a splendid brotherhood to which you belong, Christian Endeavorers. May it inspire you to heroic devotion, so that, as we rejoice in these accounts of noble Endeavorers in lands afar, they also may be stirred as they hear of our courage, our fidelity, and our faith.



Striking Testimonies to the Value of the Summer Missionary Training Conferences

LETTERS were addressed recently to the Congregational delegates of the Silver Bay Conference of Young People's Missionary Leaders, during 1903, containing the following question: Of what value has the Silver Bay Conference of 1903 been to you as a Christian?

The personal statements of delegates printed below are presented with the hope that there may be many young people in positions of responsibility in missionary work who will attend one of the conferences of 1904, either at Winona Lake, Indiana, June 17-26, or Silver Bay on Lake George, July 22-31. Correspondence regarding these gatherings may be addressed to the Department for Young People, Rooms of the American Board, Congregational House, Boston. Illustrated circulars will be sent on request.

Those few days had a quickening influence on all phases of my Christian life, perhaps especially in making me more conscious, first, of the strong bond of fellowship uniting all Christians; second, of the value of prayer as an economic force in the work; and third, convincing me that missionary effort is a fundamental requirement of the follower of Christ, not merely a most praiseworthy undertaking.

It has helped me to choose allegiance to the mission study class rather than a new evening social club.

I gained a knowledge such as was never possessed before of the value of prayer and Bible study. The conference opened my eyes to the need of work in the world to such an extent that I have devoted more time than ever to studying missions. I also determined the question then and there of giving at least one-tenth to the Lord's work.

Last year was the hardest in my life, and the conference at Silver Bay did more to help me as a Christian than anything else I know. One especial help was Bible study. This year is the first during which I have really enjoyed my Bible readings.

It has, I believe, made me a stronger and more consecrated Christian; for example, it is now easy for me to take part in a Christian Endeavor meeting. I came back from the conference bubbling over and eager to talk about the good things which I there enjoyed, and thus got into the habit of talking freely. The offering of prayer in public no longer seems an impossibility, due largely to the prayer circle, of which I was one, at Silver Bay.

It has made me *much more* interested in missions, and more desirous to acquire knowledge about missions. It has made me realize the importance and value of mission study. It has made me feel more like living out the Christian life in the simple, everyday life. By attending such a conference it makes the whole world seem nearer, and life vastly more worth while.

It has given me new inspiration, fresh courage, and a broader view of the field. Such meetings with other Christian workers

clear away the cobwebs from heart and head as nothing else can do.

The enlarged vision of my opportunity and responsibility as a follower of Christ, and the resources at my disposal in extending the kingdom of God here and now, gained at Silver Bay, has given me a fresh inspiration in all my work. Another indelible impression of lasting influence was the emphasis placed upon a deepened prayer life, the great privilege of continual communion with God, praying for specific needs and the power which comes through this constant communion with our Father.

It gave me a new assurance of the grandeur and final victory of the cause of Christ, the missionary conquest of the world, a new vision, a new courage.

It deepened my realization of the value and power of prayer. It gave me a practical working knowledge of methods of conducting mission study classes, thus making me more useful in my society and division.



Christian Endeavor a World Power

THE world-wide character of the Christian Endeavor Society is shown by the following list of countries with the number of societies in each, furnished to the Department for Young People by Mr. George B. Graff, business agent of the United Society of Christian Endeavor. The total number of societies is 64,439. Inspiration for definite prayer in the missionary meeting of May 29 will be gathered from this table. The

tour in Australia just being completed by Rev. Francis E. Clark, D.D., has called attention to the rapid spread of Christian Endeavor Societies in that island empire. While Africa has but 141 societies, China 188, India 500, Japan 115, and Turkey 75, it must be recognized that the Christian Endeavor Society is just beginning to gain foothold in mission lands.

United States	44,637	Finland	7	Marshall Islands	21
Canada	4,054	Formosa	1	Mexico	111
Africa	141	France	105	Norway	5
Austria	6	Germany	252	Palestine	2
Australia	3,960	Gilbert Islands	4	Philippine Islands	6
Barbados	2	Gibraltar	1	Persia	35
Belgium	3	Grenada	2	Portugal	3
Bermuda	7	Guatemala	3	Russia	3
Brazil, South America	33	Hawaiian Islands	28	Samoa	19
British Guiana	11	Holland	3	Scotland	650
Bulgaria	6	Hungary	4	Siam	2
Burma	15	India	500	Spain	47
Caroline Islands	3	Italy	7	Sweden	70
Chile	6	Jamaica	236	Switzerland	15
China	188	Japan	115	Syria	17
Colombia	5	Korea	12	Tokelan Islands	2
Costa Rica	10	Labrador	1	Trinidad	10
Cuba	11	Laos	29	Turkey	75
Denmark	4	Lapland	1	Upper Hebrides	1
Egypt	5	Loyalty Islands	1	Wales	460
Ellice Islands	6	Madagascar	93		
England	8,366	Mauritius	1	Total	64,439

A Japanese Family

By Mrs. Helen A. Rowland, of Sapporo

Ohayo (good morning). This bright, spring morning, March 24, 1904, I am glad to be asked to write to the young people and not to the "grown-ups," and I want to tell you a little about the boys and girls in fair Japan.

Let us begin with a little six months old boy, and see how he is brought up, what he wears, what he eats, what he plays; in fact, let's get thoroughly acquainted with one real child, and then we shall know all about how the other boys and girls grow up.



BABY ISAMU

It was a great shock to me when I first went to Japan to hear the children cry, and to see them get punished in the good, regular old-fashioned way! I had read Mrs. Bird-Bishop's stories about the Japanese children—"Japanese children never cry," "Japan, the children's paradise," etc.—until I had come to believe them true. Japanese children really are fascinating little bits of humanity, but they are very human boys and girls, after all. They do not make so much noise as you children do, but that is not their fault. The furnitureless condition of the Japanese houses, the lack of shoes, the presence always of the over-indulgent grandmas, the scantier supply of animal spirits are some of the reasons for their so-called

greater goodness, in other words, their quietness.

Let me here introduce you to the boy I want you to know, Hishinuma Isamu, at the age of six months. Now get right down upon your knees, touch your forehead to the floor and say, "This is the first time I have hung upon your honorable eyelids." Hishinuma is the family name, and Isamu is his given name. Like everything else Japanese the order is reversed, the

family name always coming first. This little fellow will always keep his own family name, being the first-born son. If he were the third or fourth son he might be adopted into his wife's family, and so have to take her name. Or if he were not a Christian baby and should die, the Buddhist priest would give him a new name immediately after death, and that name would be inscribed on the funeral tablet.

This little boy's name, Isamu, means *brave*, and he was born about seven years ago. He really has arms and hands, but a Japanese baby's hands are the hardest things to find. The dress is an exact copy in miniature of his father's, and a little girl's dress would be like it with two exceptions; little boys never wear red and their sleeves are cut shorter than the girls'.

If Isamu had been born into a Buddhist home he would have been taken to the temple when he was thirty days old, and as soon as he was old enough he would be taught to worship many gods, and also that practical annihilation, not eternal life, is the end.

This next picture will show the boy at the age of three, and he is ready to enjoy the boy's holiday which takes place on the 5th of May, which is the festival of Hachiman, the god of war. His father will on that day tie a large paper carp on to a long pole and set up the pole in the yard. The idea is that as the carp swims up the river against the current, even going up slight falls, so will the sturdy boy, overcoming all obstacles, rise to fame and fortune.

Do you see the deep tuck in the skirt of his dress and the one over the shoulder? Well, each year these tucks will be made smaller until he is seven years old and is ready for the school dress. The dress has been used as long as his mother planned it should. Could that be said of your clothes, boys? The sleeves are now cut in the much more convenient style, as you see them, and in many such sensible ways the Japanese dress is becoming modified.

This next picture shows you Isamu's father and mother soon after they were married, and a most attractive young couple we thought them. Mr. Hishinuma was a professor in a high grade school for boys, and his bride had just graduated from our Kobe College. It was a genuine love match, and needed no professional "go-between" to arrange matters. A



ISAMU (THREE YEARS OLD)

middleman (*nakōdo*) is not so bad in some cases, but among Christians, I for one think he may be dispensed with. A "go-between" not only negotiates the marriage, but remains through life a sort of godfather to the young couple, and if any serious disputes arise they are submitted to him for arbitration!

The bride's dress looks white, and if she were a Buddhist it would, according to custom, have to be white. This is the color of mourning, and when a Japanese girl leaves her father's house on her wedding day her dress must signify that she dies to her own family, and the parental house is thoroughly swept out on her departure, a ceremony indicative of the purification

necessary after a funeral.



H. HISHINUMA AND WIFE

This next picture was taken last year, and I suppose this year young Isamu is having his first year of school life. A Japanese child up to high school age gives his teachers very little trouble. During his high school course he is, well, very much like the American boy or girl; but as here, there are some "sharks," of whom we hope Isamu may be one. If the Japanese boy had simply his own language to master and do his work therein, it would simplify matters greatly, but there is the huge task of learning to read and write many thousand Chinese characters. The Japanese, however, do not pronounce Chinese in a manner that would be intelligible to a Chinese. This task alone adds,

some say, two years to a boy's school days, and Japanese students may well rejoice that the Roman letters are coming to be used more and more.

Isamu will be taught many patriotic songs set to such well-known music as "Marching through Georgia," "The Star-Spangled Banner," etc., and it

is surprising to see how much time is spent in military drill, even the small tots being trained to "whip Russia." That is what all Japanese *men* are now trying to do, and boys in every land in their plays always imitate what their fathers do in earnest. The boys in their games will doubtless find it easier to beat the Russians than will the Japanese armies.

There are thousands of such happy Christian homes in Japan, and we all rejoice and take courage over every prayer and dollar you put into your work in that Land of the Rising Sun. We know and can see what great and wide influence every Christian boy and girl exerts. Help us in winning to Christ, in this generation, the boys and girls of Japan.



THE HISHINUMA FAMILY

Letters from the Missions

European Turkey Mission

OUTSTATIONS OF SALONICA

MR. HOLWAY, under date of January 30, reports an extended visit through his district, commencing at Doiran, some forty miles north of Salonica:—

"The work in Doiran is only three years old, but seemed to me quite promising. In the congregation Sunday morning are about twenty-five. The room is small. A plain deal table serves as pulpit. By the wall is a wide raised platform about two feet high, used as a seat for the children. Benches fill the rest of the room. There sits Mr. Kimoff, our preacher, a jewel, always cheery, without educational advantages but an earnest Christian, a natural orator, warm-hearted, quick-witted, with plenty of shrewd common sense. Next to him sits Gligor, whose father preferred to see him a drunkard rather than a Protestant, and expelled him and his wife from the house when he decided to live for Christ. His wife was against him at first, too, but now she sits there on the side, and that little three-year-old girl is theirs; when you go to their house she will sing into your ears, 'I will sing of my Redeemer,' in her funny little voice. Gligor's brother threatened to kill the Protestant member of the family two years ago. But now he sits there by the window. Just hear him singing. He is almost persuaded, and reads his Bible regularly.

"That stout, ruddy-faced man is Christo Stephanoff. He wanted to join the church today, but we thought best to let him wait for the next communion. He is well-to-do, and may, therefore, meet with more persecution than the fisherman there who says, 'I don't think so much of what people say—man doesn't give me my work.' And by him sit the Noriartsy family; they are not

so warm as a year ago, but one of them, a quiet, simple-hearted, earnest fellow, was to have been received today, only he had to go to Salonica with a sick brother. There is Ritna, whose mother persecuted her for some time, though now she enjoys exceedingly a visit from our teacher. Then there, on the back seat, is the teacher, who leads the singing, and on the side the preacher's bright children. A small congregation! But their lives are as varied, the trials of their faith more severe, and their character as strong as those of our own more favored brothers and sisters in America.

"Be the various congregations throughout the country large or small, all these types, with several others, are represented. And what close attention they give! It is a joy to speak to them. You feel that you must give them God's message. Anything simply from your own thoughts would be a mockery. May his Spirit give and bless the words!

"Monday, after making calls, we took a walk with Stephanoff. It is a severe test for him; he is with the Protestants, and every one on the streets knows it. It is a new stand for the New Year. But he doesn't flinch, and we rejoice in this advance step. This was the only evening during the whole eighteen days on which I had no service. But as on all the other nights, friends gathered to talk, ask questions, sing hymns, and join in the evening prayers."

STRUMNITSA AND RADOVICH

"Early the next morning we started for Strumnitsa, eight hours distant by horse. The Kaimakam (chief official in district) gave me a mounted policeman as guard, and later sent ten soldiers also, whom I sent back 'with many thanks,' and a small present. We had good

meetings at Strumnitsa, with excellent entertainment, which, for program and delivery, would have done credit to any of our American churches. It was a night of joy indeed for those bright-faced boys and sweet little maids, an evening in which the fond pride of their parents found ample gratification. God grant that its temperance lessons, the teachings of its thoroughly memorized hymns, and the earnest sermon may prove an inspiration to many during the coming year. After the entertainment (6.15 to 8 P.M.), we spent the whole evening in my room singing, watching the old year out. How hearty it all was! The music of fresh young Greek voices outside faded away on the night air, but ours still rung out strong and clear. What enthusiasm! What heartiness! What optimism! Finally, however, they departed and left the room — after Bible reading and prayer — 'to darkness and to me.'

"When we reached Radovich we had 260 present at the service, a large number for the place, though the members told me that twice during the Week of Prayer they had had over 450 present. It was not merely curiosity certainly which brought them out this time, even though we were to baptize four children, as well as to have the Lord's Supper. People were there who had never been before, who had indeed spoken violently against the church, leading Bulgarians in the city. Monday evening came the head teacher and the daughter of the priest-president of the Pravoslav com-

munity, a pretty, bright-looking girl, 'who would become a Protestant if she could be sure of finding a good husband among them'; and many another was there whom our preacher said he had never even hoped to see in our church. Partly they came to express their gratitude for the large relief funds coming in from England and America.

"The Radovich Kaimakam, an old man from Constantinople who has recently arrived there, repeated to me what the Doiran Kaimakam had previously said when I called on him. 'We respect the Protestants; they are not mixed up in this revolutionary business as the Pravoslavs are. They are honest. They do not lie, nor steal, etc.' I was glad to hear it. When returning our call, he shook hands with our preachers as well as with me *four times*. It was amazing to them. A new era of condescension and consideration had begun. They were in high glee. Let me say here, also, that of six mounted police given me during my tour, four were Bulgarian Christians, and a fifth had been brought up in Bulgaria, though a Turk, and spoke Bulgarian better than many of the Bulgarians themselves. Two soldiers of the five who were my body-guard in the villages were Bulgarians. However, unless real reforms are actually operative within two months or so, the trouble will commence again, and this whole plain, a veritable Canaan, rich and beautiful, will doubtless have its scores and hundreds of sufferers."



Western Turkey Mission

RELIGIOUS AWAKENING AT CESAREA

MISS LOUGHRIDGE, under date of January 11, writes: —

"You have heard more or less about the religious interest here in Cesarea. We feel that it is a real interest, and if it can be wisely directed will result

in much good. The two young teachers from the southern mission who are working here are earnest and sincere, I think, and have a great influence among the people, especially among the young men. Yesterday there were twenty-eight taken into the church — ten women, I think,

and almost all of the others young men. Most of them are from Protestant families of the church and seem to be sincere in their profession and attitude. We have heard of many instances where the change has been carried into the everyday life and business and is being made a *practical* Christianity. It is hard to appreciate what this really means without taking into account the relation between the old church religion and daily life—a connection very slight indeed.

"Mr. Fowle was present to conduct the ceremony of admission and baptism. There were five children presented for baptism. The ceremony was impressive and was followed by the communion service. Mr. Fowle was assisted in this service by Mr. Partridge, of Sivas, who spoke in Armenian.

"In Talas the prayer meetings during the Week of Prayer have been well

attended, and I hear just now that they are to be continued during this week.

"We hear good reports of the work of four of our last year's class as teachers. One is in the Sivas Girls' School, one in Everek, one in Urgub, and one here in Cesarea. They are all Christian girls, and seem to feel their responsibility as leaders.

"Last Thursday Miss Cole and I went over to a Greek village about an hour from Talas to distribute a Christmas dinner to about eighty poor people. This was one of Miss Cole's benevolences, made possible by a gift from America to be used in any way she wished. The people seemed very grateful and listened attentively during the little service held before the food was given out. Already several of the people seen that day have come to the hospital for operations. Miss Cole is and will be a valuable missionary."



Eastern Turkey Mission

A MEDICAL TOUR

DR. ATKINSON, of Harpoot, under date of January 27, reports a tour he had made, in cooperation with Mr. Carey, to a group of villages six hours east of Harpoot. The thermometer stood nearly at zero and the fields were covered with snow. Dr. Atkinson writes:—

"At Haboosi my boy and I remained while Mr. Carey and the servant went on to Itchme. We went to the house of one of the brethren and were soon made warm. Then my friend Hosep, an Aintab boy and now teacher there, found us, and gave us a very hearty welcome and took us to his room, where we had our headquarters. The room was soon crowded with brethren coming to greet us. One of them brought us our dinner, for which we had good appetite. The next morning our work began in earnest. During the morning

I saw twenty-four patients. It was late afternoon before we got a chance to eat our lunch. I then operated on three, two being eye operations and the other tubercular glands of the axilla. The room where we held the clinic, and also where we operated, was a very good one, measured by Turkish village standards, yet I would enjoy watching the expressions of your faces should you be suddenly put into it and be told that it was held as a fine and commodious schoolroom. The building was of the usual sun-dried brick; the walls had received a plastering of mud mixed with straw, and were therefore very fine; the floors were also made from mother earth, and heavy timbers, supporting the great weight of roof above, formed the ceiling. At one end high up there was a small window, and at the side were two windows much the size of our own at home. The sash of these consisted of heavy

inch stuff, crossing frequently both perpendicularly and horizontally, thus dividing the window space into small five-inch panes, as it were. These were covered with paper which had been first dipped in melted oil or grease. A fair amount of light succeeded in finding its way through. The furnishings consisted of a small oval stove, a foot high and eighteen inches long; a platform on one side did duty as the teacher's bunk; two reed mats and a few cotton-stuffed cushions on these completed the equipment.

"An adjoining larger room, used as both schoolroom and chapel, and similarly furnished, had also a small table, which I brought into the smaller room and used for an operating table. I had not been operating long when I began to wonder where all the light was going, and upon glancing at the windows I saw our oil paper panes with many finger holes and sundry other rents, and at each an interested brown eye was gravely watching my proceedings.

"At the evening service I gave a short talk on Christian brotherhood, and afterward our room was filled with the brethren. The next day being Sunday I refused to do any medical work unless it was urgent. We held three regular services."

Of his visit at Argonseek Dr. Atkinson writes:—

"We received a warm welcome from the teacher in charge and were in time to conduct the evening service. We had a good dinner and spent a pleasant evening with the teacher in his tiny room, and then were taken to a stable for the night. Our apartment consisted of a fair-sized room with one whole side open to the stable. The warmth for this dark place was furnished by the heat from the bodies of the twenty-five animals in the stable and by an open fireplace, where a fire of dried manure was smoldering away like peat. My roommates were men, women, and children, nearly

a dozen altogether. Well, the night was not very pleasant, but no need of further details. We must learn to take such things as a matter of course. The next morning I secured the use of our chapel by paying for the wood to heat it. Here I held a clinic all day long, seeing fifty-two patients. At the evening service I tried to say a few earnest words in place of a sermon. That night we spent in more comfortable quarters than the previous one. The next morning we started out early for Sheik Hadji, nearly ten miles distant."

Dr. Atkinson gives similar accounts of visits at other villages, with hopeful results, and he concludes his letter by speaking of his safe arrival home at Harpoot, saying: "Didn't things look neat and clean, and didn't our wives look pretty? I am glad I am an American. I am also glad to serve these people in the name of the Lord."

THE VILLAGES ABOUT VAN

MISS McLAREN, under date of January 30, writes from Van:—

"Yesterday I returned from a trip to Mashgadag, a village about four hours away, where we have a very encouraging work in care of an evangelist and a school teacher, both graduates of our orphanage. They do a fine work for the male part of the population, but the women are neglected. As in October, so this time, I took a woman with me to stay and work for the women for a few weeks. They are very eager to hear the Word, and come to the meetings in large numbers and beg for more when the meeting is over. Their condition is most miserable—barefoot, half naked and cold, and not much hope that physically they will ever be any better. Every one talks of a massacre in the spring, and it is true that the Revolutionists are planning one. Their first victims are to be our two good doctors, so they say; but God forbid that they should be allowed to carry out their

plans. But for the people death would be preferable to life under present conditions.

"In a village half an hour from Mashdagad the soldiers went to collect taxes this week. A man for no reason whatever incurred the wrath of one of the soldiers, who picked up a red-hot iron and thrust it through the poor man's leg. Such things and worse happen every day, and it is no wonder that the people pray for a massacre.

"Our circle is all well except for colds and little ailments, and the work

is very encouraging, especially in the villages. The calls that we made in homes of the pupils in the city school showed clearly what a strong hold the young man at the head has gained, not only on the pupils, but on the fathers and brothers. Miss Norton and I made about seventy-five calls here and in the city, and Miss Norton is not altogether in favor of the system where one must drink tea, coffee, sherbet, and eat sweets at every house. I find a pocket a great help at such times."



Marathi Mission

EXTENDING THE BORDERS

MISS GORDON, of Wai, under date of January 29, writes of two new schools which they have opened, notwithstanding the fact that their funds are no more ample than they were the previous year. Nothing but an apparent call of Providence led them to even such slight expansion. Connected with one of the schools opened is a large company who seem ready to come out as Christians, and Miss Gordon says, "If once the ice is broken it looks as if we should have an ingathering from several villages." At the other place the new school is also most promising. Miss Gordon writes:—

"In November, after a year's waiting, the church at Wai has settled a pastor. He is a recent graduate of the theological seminary and was educated in Bombay. He has begun his work well, and the church is very happy and fortunate. Our village schools are not large, but we have a lot of nice boys under instruction. I try to get to these schools once a month, and every time I go I say, 'What a grand opportunity!' Two of our preachers were out on a tour last month in the valley that lies beyond the range of hills west of us. They visited twenty-seven villages which had

not been visited by any of our people for fifteen or twenty years. It makes us sad that there are those so near us having no opportunity to hear the gospel message. This month these preachers are off in another direction. Last year, with plague everywhere present, they were not able to get out at all. With so many opportunities upon every hand it is hard to understand why it is not made possible for us to enter them."

THE AHMEDNAGAR HIGH SCHOOL

REV. JAMES SMITH writes of the church services that for the past year had been held in the high school hall:—

"These services were begun more than a year ago because we who are in charge of the schools felt that the services in the church building were inadequate and because there was not sufficient room to seat the schools properly. After considerable thought we invited Mr. S. Modak, who was so long a teacher in the high school, and who was once acting principal for a year, in my absence, to preach two or three times a month, and we thought we would ask others to fill up the remaining Sundays, while we ourselves would do the pastoral work of the congregation. Mr. Modak has, however,

taken such an interest in his work that he has preached nearly every Sunday to all the high school boys, and as many of the girls of the girls' school as could be seated in the school hall, 400 in all, and the preaching has been of a higher type than one hears in many a city pulpit at home. We have taken great pains, too, with the singing. There has been a regular hour for practice once a week, about one hundred of the best singers meeting from both schools; and besides this there has been an agreement between us, that at our regular singing services in the schools during the week the tunes which are to be sung during the Sunday services shall be carefully taught. We have had very great assistance in all this from Mrs. Wagentreiber, who is an accomplished musician, and always plays the organ at all the services. I believe that the gain has been enormous every way.

"Forty-four of our boys have been admitted to the church, with marked evidence of a change of life. Thirty-one of these were the children of heathen parents and were baptized on a profession of their faith. As many more are ready to confess Christ, but we are keeping them back for better evidence or further evidence of their change of heart. Mr. Modak is the strongest and most reliable man in the Christian community, himself an ex-pupil of the high school and for ten years a teacher, and so is thoroughly fitted for the post and gives his services voluntarily, without pay of any kind, and is growing in enthusiasm and efficiency all the time, so that I feel that this innovation has been a genuine work of God that cannot be overestimated or overpraised. It has been my rule for many years to do nothing outside of my school work, for I find no missionaries that have several schemes in hand doing anything well. I might go further and say truly that such missionaries do most things badly. But I felt that the church was opposing my

work in tolerating inefficiency and not giving that importance to vital, that is, active Christian life which it should. There was besides an irreverence always at church services, which always annoyed me, and sometimes even shocked me. All sorts of functions were also held in the church building, which were nothing short of desecration to one who was brought up with a sense of respect for sacred things and places. Of course all this did not scandalize the native Christian community, who have advanced, doubtless, upon heathenism; but having made such an advance, they were not willing to move further. I think that we have an opportunity now for raising the moral and spiritual horizon of all the rising generation, as Mr. Modak, like his father before him, is a man who has left heathenism for good.

A JUST JUDGE

"A *cause célèbre* has just been settled in the courts here by English judges. It arose over a dispute among three trustees over the management of a large estate. The case has been in the court continuously for months, and the presiding judge in giving the decision of the court said that he had come to the conclusion that every witness that had appeared (about a hundred), from native noblemen to laborers, had perjured themselves as partisans. One witness, a very prominent man, when asked to explain why a certain letter which he had written did not correspond with his sworn statement in court, replied that the letter was untrue and the reason why he had written as he had was 'that there was no reason at that time why he should tell the truth.' The judge remarked that this appeared to be the mental attitude of all the witnesses in the case.

"Never in my experience has the truth been so plainly declared from the bench, but I doubt whether it will do much good. The truth is something

which never occurs to an ordinary man in this country when his interests are at stake. When it is a matter which does not concern him in the remotest, he is a reliable witness; but otherwise he must make something out of it, or he will give evidence on the other side.

"In striking contrast to all this is the conduct of the boys who have lived a

couple of years in any of our well-managed hostels. They appear to have lost the leading native characteristics of deceit, cunning, etc., and meet the world with a sense of honesty written all over their faces. If the patrons of the famine children could see what has been done for many of these children they would think highly of their investment."



Madura Mission

EXPANSION

MR. JEFFERY, writing from Dindigul late in February, reports that many new people had come over to them of late, in all 320 souls. The labor connected with this movement on the part of the people, leading them to a decision and giving them counsel afterward, was, as Mr. Jeffery says, "no trifle." He writes:—

"Dr. Jones and I have just been on an itinerary to the north of Dindigul, in the Dindigul station, in a district that has never been worked by our mission. It is a pity that so large a tract has been left untouched for so

many years, and a greater pity that we have no money now to follow up the work by placing men there.

"The Native Evangelical Society is raising a jubilee fund this year, and I have proposed to them that they open a mission in this needy field. So they sent a committee along with us. The committee today are visiting a promising village thirteen miles north from Dindigul, and are considering opening their mission there. Of course the committee reports to the society, and no action can be taken by them till September meeting time."



Foochow Mission

SHAO-WU AND ITS OUTPOSTS

MISS LUCY BEMENT, after referring to their stay in Foochow last summer, writes of their return to Shao-wu:—

"We had a delightful trip up the river, making the journey from Foochow to Shao-wu in eleven and a half days. We spent Sunday at our chapel at Nongtai, and then visited all of our stations along the river as we came to Shao-wu. The work seems in a promising condition at each place we visited. At Ki-piong ('Ka Bang') the Christians have bought and paid for a house for a chapel; at Sha-ke-Keu they have bought a lot and are buying timbers to build a chapel. At Gen-nieu-bien it is said that the present official is allowing the Christians to be persecuted,

and that he has said that he has a beating in store for any who become Christians. Enthusiasm at this place was so great that I am not sure that even at this early day it will not be a good thing for the church there to meet with a few difficulties.

"Since I have been back here, I have averaged seeing forty-six patients a day. Saw seventy-two today; that is enough to fill the morning hours rather full.

"Work on the school building is progressing favorably, and we hope to have the school open now very soon. The building will not be finished, but it is thought that it might be better to have it finished during vacation, or when the school closes for the year, than to wait for it now."

North China Mission

IN AND ABOUT KALGAN

UNDER date of January 20, Mr. Roberts reports much activity at their station and many hopeful signs of progress. A year ago in May, sixteen were received to the church at Kalgan on confession of faith, and twenty-five were placed on probation. Later on others have been received and the outstations have been visited with good results. Mr. Roberts reports certain funeral services held over the remains of the martyrs slain by the Boxers, in which services the Chinese took a prominent part. These obsequies were somewhat similar in character to those described by Dr. Atwood in the last number of the *Missionary Herald* as having taken place at Fen-cho-fu in Shansi. The object in view was the making of a proper impression upon the whole population in regard to the esteem in which these martyred men were held, and the reparation due the Christian community for the crime committed by the Boxers. In regard to the present condition of the work Mr. Roberts writes:—

"Our staff of native workers now consists of five preachers; one school-teacher, four colporters, and one Bible-woman. There is also a superannuated Bible-woman over eighty years old and deaf, whose character is most lovable, whose work years ago resulted in many conversions, and whose support now requires only one dollar a month. In this field, as large and populous as Massachusetts, we have six chapels and three schools, two of these being taught by preachers, but we could have had several other schools and chapels, if retrenchment had not held us back. The sales of Scriptures are not small, not including those sold by Mr. Larson's two colporters.

"In Kalgan there are two chapels, one for daily preaching to the heathen, and the other for services with the Christians. In the latter we have a

Sunday morning service, followed by a Sunday school for women, and a tea-drinking meeting for men in another room, where the subject of the sermon is explained more fully. In the afternoon there is the men's Sunday school, and in the evening a prayer meeting. Week-day meetings are also held. In Hsüan Hua, a large city twenty miles to the southeast, we have a chapel and preacher and a number of interesting inquirers. At Ching K'ò Ta, fifty miles to the south, the church is self-supporting and flourishing. At two places farther south there are Christian schools and chapels. The care of these requires a good deal of itinerating, which has been done by Mr. Sprague."

THE DOMESTIC CHAPEL

"If you were here we would show you our 'Domestic' chapel, which, though small, is not to be despised. At one end is a warm kang or platform for the women. On the wall is a large calendar clock that cost \$35, donated by Captain Lew Buah, who commanded a Chinese gunboat in the battle of Foo-chow. In 1900 it was saved by the county magistrate, who also rescued three long settees of American make, and gave them to us after our return. The Chinese benches were made by a good heathen, who had saved the lives of a dozen Christians, including preachers and Bible-women, taking food to them every night in their hiding place among the mountains at the risk of losing his own life. On the chapel wall are maps, and in one corner of the room stands a bicycle box, with shelves fixed in it, holding a good supply of Scriptures and other books for sale. The pulpit is a Chinese table, square and red; the windows are of paper, pasted on a wooden frame, and the floor is made of bricks, which the reed matting on it cannot make warm in winter. Fortunately we have a good stove. A small chapel well

filled may be better than a large one with fewer people, but, to judge from some of our congregations, if we do not build a larger one, the walls of this one will burst.

"Another object of interest is our Boys' Boarding School. There are six pupils. The teacher is a graduate from our mission college in Tung-cho. A small schoolhouse was built for them this year by Mr. Sprague. We formerly had many more pupils, who were all fed at mission expense, and we could easily get thirty pupils now on that basis; but with the new order of things came the rule that the parents should pay the entire cost of the food. To this we have made no exceptions. The boys study the Bible, the Chinese classics, arithmetic, geography, etc., to prepare for entering the North China College at Tung-cho. Mrs. Roberts hears their recitations in the Gospels and catechism. All are making good progress, and we can see that they are better every way than they were a year ago.

"We are often asked to give medicine, or hasten to save the life of some suicide who has taken opium. People come with wounds, dog bites, and many other ailments, of which we can only relieve a few. Today a nice little girl not quite two years old, was brought by her Christian mother to be treated for swollen glands under the sides of the jaw. The need of a skilled physician is apparent, for there is none within a distance of five days' journey.

"We had a Christmas service for the church, with refreshments, singing, and a few simple presents for all. It was a pleasant, social time, which made many happy, and will have good results in the new year. The church is much more united in feeling than it was a year ago. Indemnities, lawsuits, and quarrels seem drifting into the distant past, and the new church is becoming ready for new work and new growth."

A UNIQUE CLASS

DR. AMENT writes from Peking, under date of January 20:—

"I have a unique station class at present in Peking. It is composed entirely of literary men, every member having a literary degree. They are not all Christians, but men who are willing to investigate, and I have no doubt before they leave perhaps all will be entered as probationers. They are only ten in number, and several have been teachers of our day schools. They are studying with great zeal and perseverance. Their curriculum consists of an early Bible lesson with Mr. Stelle, then study in the life of Christ with myself, about noon a lecture from Pastor Jen on 'Christian Evidences,' and at four o'clock a lesson in geography with Mr. Kuo, the teacher of our large boys' school and a graduate of Tung-cho College. This keeps them pretty busy and perhaps some of them are a little overcome at this plethora of instruction.

"The Week of Prayer was observed in Peking, and the meetings were well attended. We trust this is the last year in our history when we shall be obliged to meet in crowded quarters. I had hoped that our new church was going to seat at least 1,300 people, but the architect seems to have made some mistake in his reckoning, as we find now that 1,000 will be our limit. Peking seems to have settled down to the conviction that there will be no war between Russia and Japan. The sympathies of the world seem to be with Japan, and Russia seems to have some glimmering conception that China may have some rights which she is bound to respect. The palace in Peking emits no ray of light as to reform or entering upon a more progressive policy. While the empress dowager lives there is absolutely no hope of change in the right direction. Her love of power, wealth, and selfish pleasures all preclude any pro-

gram which calls for self-denial or patriotic endeavor. The yamens of the city

were never more corrupt, and the course of justice was never more blocked."



Japan Mission

MAEBASHI AND OUTSTATIONS

MR. PEDLEY wrote from Maebashi, just before the breaking out of the war:—

"We are sorry that no increased appropriations could be made for this year, but we shall have to cut our clothes accordingly. Money is not the only difficulty. I have been trying for some time to get a worker for one of the northern fields, but he is not to be had. Fortunately an unusually large number of students have entered the theological school this year, so if we can hold on till they graduate prospects ought to brighten. The three stations in my charge (Sano, Fujioka, and Numata and Sukawa) which have workers are doing well. Sukawa tore down and rebuilt its church last fall, and now rejoices in a neat little place of worship. Sano—a hard place—is picking up under the leadership of Mr. Matsuo and his energetic wife. A new organ has been purchased, much to the delight of the aforesaid wife and the little Christian community. Fujioka, under Mr. Okamoto, is a center of activity for young men especially. Twelve persons were baptized not long ago, and three more will join the church next Sunday. Also a special effort is being made to

increase church contributions, with what effect remains yet to be seen.

"Three Bible classes, two classes in 'Pilgrim's Progress,' and some English teaching at the Young Men's Club keep me pretty busy while in the city, and the calls to go out are numerous. Next week the Takasaki church is to have a series of special meetings, at which Mr. Ebina will be chief speaker, and the rest of us assist. We expect good audiences, but regret that there is no permanent pastor to harvest the fruits of any sowing that may be done. For a year and a half the church has been under the care of the Tomioka pastor, who does his best, but cannot attend properly to both places. A debt on the church land is inclining the people to hesitate about calling a pastor.

"I heard a nice thing about Rev. Mr. Ebina the other day. He was invited last fall by the Christian students of the higher normal school to give a series of ten lectures upon religion and education, and, after the use of the chemistry lecture room was obtained, he began with an audience of fifty; since then the attendance has increased until now the lecture room is filled to the full, and still they come. Who would have thought it ten years ago?"



Items from the Missions

India

*Rev. Edward P. Holton, Manamad-
ura:* "Rev. Mr. Masillamani came fresh today from an annual church meeting in the southern part of his parish, Tirupuvanam. He tells me that at Viddathakulam eight men, heads of families, have given their names, publicly, to be en-

rolled as Christians. One of them has been a devil priest, dwelling in a hut and mole-infested artificial cave, and worshiped as a sorcerer. 'He is now at work,' the pastor significantly adds. This gain is the more gratifying because it comes to us right from the very village where much persecution has been de-

vised for a similar convert from devil dancing (incantations) in a small hamlet close by. Thus the wrath of men is made to praise Him, or at least is restrained from its object to hinder people in coming to him."

Turkey

Rev. L. S. Crawford, D.D., on his return to Turkey, writes: "In visiting

Manisa and Smyrna after twenty years, I was greatly impressed, not alone at the growth of the work, but also with the fact that behind all these encouraging results there has been so much of concentrated work done in such a conscientious manner, and with so much of self-denial and of earnest prayer and strong faith. We are also greatly impressed with what we see in Marsovan."



Notes from the Wide Field

POLYNESIA

REMARKABLE GENEROSITY.—A report from Rev. Mr. Riley, a missionary of the London Society, of his annual visit at three small islands of New Guinea, where Christian work had been begun, gives a really astonishing account of the generosity of these islanders. It seems there was a strong spirit of rivalry among the islands as to which should make the largest offering, and Mr. Riley says that for a time it seemed to him as if the "people were never going to stop bringing their money up to the table." The first island, Mabuiag, having a population of 300, brought \$1,037.50; Badu, with a population of 165, brought \$560.50; Mua, with a population of eighty-two, brought \$111.50. Mr. Riley says that the people were so intensely interested in this contribution that he feared that any words of praise for one island would give offense to another, so he simply spoke of the fact that they all had done their best, and that they were to thank God for their offerings. When the announcement of the really phenomenal gift of Mabuiag was made "there was a scene of wild enthusiasm; people stood upon their seats and cheered again and again."

CHINA

Dr. Griffith John, of Hankow, reports that the year 1903 has been a very good year in Central China. In connection with the London Missionary Society there have been 1,755 persons baptized, which is the largest number ever received in one year, and this in the province of Hunan, which has been so bitterly opposed to the entrance of Christianity.



Notes for the Month

SPECIAL TOPICS FOR PRAYER

Continued prayer for the missionaries and native converts in the regions where war is affecting all forms of Christian work, and where many are living in anxieties and peril. (See page 188.)

For the expanding work in China under new and favorable conditions; that the favor of officials may not lead to false hopes on the part either of the missionaries or the native population, and that the present opportunities for advanced work may be seized by Christians of all lands. (See page 190.)

ARRIVALS IN THIS COUNTRY

March 22. At Boston, Rev. David S. Herrick, of the Madura Mission.

April 6. At San Francisco, Rev. and Mrs. S. C. Bartlett, of the Japan Mission.

April 10. At New York, Rev. and Mrs. Hervey C. Hazen, of the Madura Mission.

Donations Received in March

MAINE

Bangor, 1st Parish ch., 75; Hammond-st. ch., 75; Central ch., 75, all toward support missionary; Prof. C. J. H. Ropes, for evangelistic work in Turkey, 10,	235 00
Cumberland Center, Cong. ch.	23 75
Hampden, Cong. ch.	3 62
Lewiston, Pine-st. ch.	68 50
Mexico, Cong. ch.	13 82
Mt. Desert, Somesville Cong. ch.	5 00
South Freeport, Cong. ch.	7 00
West Brooksville, Cong. ch.	1 84—357 82

NEW HAMPSHIRE

Chester, Cong. ch.	6 45
Goffstown, Cong. ch.	22 50
Liabon, 1st Cong. ch.	8 00
New Ipswich, J. E. F. Marsh,	5 00
North Hampton, Cong. ch.	14 00
Rochester, 1st Cong. ch.	67 43
Rye, Cong. ch.	50 00
Tamworth, Mrs. Amanda M. Davis,	1 00
Troy, Trin. Cong. ch.	9 03
West Lebanon, Cong. ch.	9 18
Wilton, Emily H. Abbot,	1 00—193 59
<i>Legacies.</i> —Newport, Rev. M. T. Rannels, by A. A. Paul Poole, Ex'r,	100 00
	293 59

VERMONT

Barton Landing, Cong. ch., toward support Rev. R. Thomson,	29 55
Bellows Falls, 1st Cong. ch., toward support Mrs. J. E. Tracy,	193 15
Brattleboro, Central Cong. ch.	100 80
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	75 00
Cambridge, Jeffersonville Cong. ch.	10 00
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	12 00
East St. Johnsbury, 3d Cong. ch.	14 00
Windsorboro, Cong. ch., toward support Rev. R. Thomson,	10 50
Hyde Park, 1st Cong. ch.	2 85
Island Pond, Cong. ch., toward support Rev. R. Thomson,	44 00
Milton, Cong. ch.	3 00
Norwich, Cong. ch.	15 00
Orange, Cong. ch., toward support Rev. J. X. Miller,	3 60
Orange County, Churches of Orange Conference, toward support C. W. Young, m.d.	5 62
Pawlet, Cong. ch., toward support Rev. E. A. Yarrow,	35 55
Saxton's River, Cong. ch.	16 00
Springfield, Cong. ch.	37 00
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	47 16
Westminster, Cong. ch., toward support missionary,	17 00
Westminster West, Cong. ch.	30 00
Weston, Mrs. C. W. Sprague,	2 00
West Townshend, Cong. ch.	5 00
Woodstock, Cong. ch.	16 06—734 44

MASSACHUSETTS

Andover, Chapel ch. and congregation,	269 00
Ashby, Cong. ch.	18 85
Berlin, 1st Cong. ch.	8 25
Beverly, Dana-st. Cong. ch.	263 50
Billerica, Cong. ch.	1 00
Boston, Immanuel ch. (Roxbury), 377.06; Union ch., 139.41; Highland ch. (Roxbury), 132.43; Mount Vernon ch., 102; Village ch. (Dorchester), 62.96; Central Sab. sch. (Jamaica Plain), for industrial work, 24.50; Second ch. (Dorchester), 10; do, V. P. S. C. E. of do., toward support Dr. F. C. Wellman, 50; Winthrop ch. (Charlestown), 37.79; Elliot ch. (Roxbury), 25; V. P. S. C. E. (Roslindale), for native	

worker, 9; Friend (Brighton), 12.50; X., 5,	1,273 16
Brimfield, X.	5 00
Brockton, 1st Cong. ch.	50 00
Brookline, Harvard Cong. ch.	319 60
Cambridge, Phineas Hubbard,	50 00
Cliffondale, 1st Cong. ch.	28 15
Concord, Trin. Cong. ch.	36 86
Dighton, Friend,	1 20
East Cambridge, Anarchist,	22 00
Erving, Cong. ch.	3 00
Fitchburg, From Evan. Mission ch., 10; J. May Gould, 10,	20 00
Foxboro, Bethany Cong. Sab. sch., toward support Rev. W. H. Sanders,	66 48
Grafton, Cong. ch., toward support Rev. E. C. Partridge,	76 41
Greenfield, Mrs. E. M. Russell,	25 00
Groton, Cong. ch.	108 55
Hardwick, Cong. ch., Pansy Mission Circle,	6 76
Hawley, Cong. ch.	30 00
Holyoke, 1st Cong. ch.	27 51
Housatonic, C. C. French,	1 25
Ipswich, Linebrook Cong. ch.	13 27
Lunenburg, Cong. ch.	4 76
Lynn, Mrs. Kate W. Hudson,	10 00
Middleboro, Central Cong. ch.	71 87
Milford, 1st Cong. ch.	100 00
Millers Falls, L. M. Bemis,	1 00
Needham, Cong. ch., 5; S. C. H., 25,	5 25
Newton, Elliot ch., 254; "Every little helps," 1,	255 00
Newton Center, 1st Cong. ch.	150 81
Newtonville, Mrs. E. W. Morris,	10 00
Norfolk Downs, Cong. ch.	4 87
North Brookfield, 1st Cong. ch.	55 00
North Middleboro, Cong. ch.	37 73
Orleans, Cong. ch.	12 25
Oxford, 1st Cong. ch., to const. FRANCES HARRIET ROBINSON, H. M.,	100 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettie, 302.80; So. Cong. ch., 13.08,	215 97
Plympton, Cong. ch., 4.05; Mrs. Mary Bisbee Frazer, for native preacher, Madura, 25,	29 05
Rowley, Cong. ch.	7 58
Salem, Tabernacle ch., of which 86.00 toward support Rev. D. S. Herrick,	91 00
Sandwich, Cong. ch.	12 75
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	37 00
Sheffield, Cong. ch.	3 57
Shrewsbury, Cong. ch.	7 00
Somerville, Broadway Cong. ch.	65 35
South Hadley, V. P. S. C. E., for student, Samokov,	15 00
South Weymouth, Old South ch.	3 80
Springfield, 1st Cong. ch., of which 187.32 toward support Rev. C. D. Uscher, 377.71; Olivet Cong. ch., 9.16; Thank-offering, 20,	406 87
Sterling, Cong. ch.	10 00
Taunton, Union Cong. ch.	40 08
Turners Falls, Cong. ch.	5 00
Ward Hill, Cong. ch.	4 00
Wareham, 1st Cong. ch.	15 00
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins (14.69 balance, 1903; 20.03 toward 1904),	34 72
West Boxford, Cong. ch.	4 00
Westhampton, Cong. ch.	21 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 225; C. T. Proctor, 15,	240 00
Worcester, Piedmont ch., of which 494 toward support Rev. and Mrs. J. B. McCord, 521; Plymouth Cong. ch., 35.23,	616 23
—, B. D. F.	25 00—5,430 30
<i>Legacies.</i> —Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l,	80 00
Northampton, Numan Clark, add'l,	25 00—105 00
	5,525 30

RHODE ISLAND

Providence, Benef. Cong. ch.	66 58
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CONNECTICUT

Berlin, 2d Cong. ch., 40; Anna S. Robins, 16,	53 00
Bridgeport, King's Highway chapel,	2 25
Broad Brook, Cong. ch.	5 00
Colchester, 1st Cong. ch.	67 47
Durham, Cong. ch.	16 08
East Canaan, Cong. ch.	9 84
East Norwalk, Swedish Cong. ch.	3 70
Easton, Cong. ch.	8 00
Fair Haven, Pilgrim Cong. ch., of which 16.40 toward support Rev. E. H. Smith,	43 00
Hartford, Wethersfield-av. Cong. ch.	7 36
Hebron, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. R. A. Hume,	20 00
Higganum, Middlesex Conference,	11 10
Meriden, 1st Cong. ch., N. F.	5 09
Middletown, 1st Cong. ch.	80 73
Milford, 1st Cong. ch.	3 52
New Haven, Davenport ch., 57.07; Friend, 806.33; Friend, of which 50 toward support Rev. R. A. Hume, 100,	960 40
New Milford, 1st Cong. Y. P. S. C. E., toward support Rev. J. E. Walker,	5 00
Norwalk, 1st Cong. ch.	33 59
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard,	124 41
Salisbury, Cong. Sab. sch., Home class, toward support Dr. F. D. Shepard,	1 00
Scotland, Cong. ch.	1 00
Sherman, Cong. ch.	20 00
Simabury, 1st ch. of Christ, toward support Rev. J. E. Merrill,	62 47
Thomaston, 1st Cong. ch.	7 18
Trumbull, Cong. ch.	10 00
Wallingford, 1st Cong. ch.	100 00
West Woodstock, Cong. ch.	7 56
Woodbridge, Cong. ch.	13 75—1,693 47
<i>Legacies.</i> —Bridgeport, Bronson B. Beardsley, by M. Beardsley, C. T. Hatheway, and G. T. Hatheway, Trustees, add'l,	
Cheshire, Samuel Hitchcock, by E. R. Brown, Ex'r,	5,000 00
Haddam Neck, Sarah F. C. Selden, by Harvey J. Brooks, Ex'r,	50 00
New Britain, John Ward, by M. S. and A. L. Ward, Ex'rs,	500 00—5,622 07
	7,316 14

NEW YORK

Albany, Friend,	15 00
Brooklyn, Furitan Cong. ch., 32.63; Lewis-av. Cong. ch., 11; So. Cong. Sab. sch., for outstation, Madura, 60,	103 63
Buffalo, Fitch Memorial Cong. ch.	5 00
Clifton Springs, Rev. Henry L. Chase, to const. Rev. S. V. S. Fisher, H. M., 50; Mrs. Lewis Bodwell, 20,	70 00
Copenhagen, Cong. ch.	34 40
Cortland, 1st Cong. ch.	16 00
Denmark, Cong. ch., Friend,	5 00
Elmira, Frederic Hall, in memory Mrs. Eliza Hall Baird, Ellington, Conn.	200 00
Fishkill-on-Hudson, Miss M. T. Kittridge, toward extra appropriations for Marathi,	30 00
Groton City, Cong. ch.	7 30
Jamestown, F. M.	25 00
Morrisville, Cong. ch.	22 17
New York, John D. Cutter, 50; Caroline L. Smith, 40,	90 00
Orient Point, Y. P. S. C. E., for native teacher, India,	15 00
Parishville, Cong. ch.	15 00
Poughkeepsie, 1st Cong. ch., of which 100 toward support Dr. G. C. Raynolds,	101 50
Roylton, 1st Cong. ch.	23 29—778 49
<i>Legacies.</i> —New York, John S. Kenyon,	
	800 00
	1,578 49

NEW JERSEY

Bound Brook, Cong. ch.	78 55
Lakewood, Natal Miss. Children Memorial Fund, toward support native missionaries from the African Cong. ch.	10 00
Plainfield, Cong. ch.	10 00
River Edge, 1st Cong. ch.	32 00
Vineland, Bertha W. Sage,	1 00
Westfield, Cong. ch.	29 00—151 55

PENNSYLVANIA

Carbondale, From the Order of the Grain of Mustard Seed, for Africa,	2 00
Philadelphia, C. M. Morton,	100 00
Pittsburg, Friend,	1 56
Riceville, Cong. ch.	3 00
Scranton, E. B. Sturges,	500 00
Sugar Grove, M. E. Cowles,	20 00
Wilkes Barre, 1st Welsh Cong. ch.	20 00—646 56
<i>Legacies.</i> —Norristown, Francis Whiting,	
	642 85
	1,289 41

MARYLAND

Baltimore, "Baltimore,"	25
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VIRGINIA

Herndon, Cong. ch.	12 00
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DISTRICT OF COLUMBIA

Washington, Y. P. S. C. E. of 1st Cong. ch., for work in Foochow,	25 00
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NORTH CAROLINA

Hillsboro, Beatie C. Bechan,	6 00
Southern Pines, Cong. ch.	75 00—81 00

FLORIDA

Avon Park, Union Cong. ch.	7 50
Moss Bluff, Cong. ch.	5 00—12 50

LOUISIANA

Liberty, Cong. ch.	1 00
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INDIANA

Fort Wayne, South Cong. ch.	3 00
Michigan City, German Cong. ch.	3 00—6 00

MISSOURI

Kansas City, Beacon Hill Cong. ch.	9 81
Neosho, 1st Cong. ch.	27 00—36 81

OHIO

Atwater, Cong. ch.	17 55
Cincinnati, Walnut Hills Cong. ch., through Mrs. A. M. Williams,	10 00
Cleveland, Highland Cong. ch., for native preacher, Madura,	35 09
Lyme, Cong. ch.	22 43
Medina, Cong. ch.	283 48
Oberlin, 2d Cong. ch.	48 35
Paddy's Run, Cong. ch.	21 00
Youngstown, John J. Thomas, M.D.	35 00—430 81

ILLINOIS

Austin, 1st Cong. ch.	6 65
Chicago, Warren-av. Cong. ch., 107.90; Leavitt-st. Cong. ch., 68; the late Rev. W. E. Holyoke, to constitute Mrs. M. Ballard Holyoke, H. M., 160,	275 90

Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	60 00
Farlow Grove, Cong. ch.	5 00
Glen Ellyn, Cong. ch., add'l,	1 00
Highland Park, Rev. N. W. Grover,	1 15
Joliet, Rev. S. Penfield,	10 00
La Moille, Cong. ch.	9 80
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson,	38 75
Oneida, Cong. ch. and Sab. sch.	8 72
Paxton, 1st Cong. ch.	109 62
Payson, Cong. ch., 10.94; L. K. Seymour, 39.06,	50 00
Polo, Mrs. Lucie H. Barber,	20 00
Princeton, 1st Cong. ch.	47 54
Sandwich, Cong. ch.	54 07
Sycamore, 1st Cong. ch.	65 62
—, Friend in Illinois,	1,000 00—1,763 82

MICHIGAN

Ann Arbor, 1st Cong. Sab. sch., toward support Rev. J. H. Dickinson,	25 00
Grand Rapids, East Cong. ch.	4 20
Lansing, Plymouth Cong. ch.	13 69
Romeo, Mary A. Dickinson by E. B. Dickinson,	76 00—118 89

WISCONSIN

Brandon, Cong. ch.	16 37
Ellington, Cong. ch.	3 00
Endeavor, Cong. ch.	1 82
Ithaca, Cong. ch.	6 82
Kickapoo Center, Cong. ch.	1 00
Leeds, Cong. ch.	7 40
Menasha, 1st Cong. ch.	36 15
Menomonie, 1st Cong. ch.	25 00
Milwaukee, Grand-av. Cong. ch., toward support Rev. W. P. Clarke,	104 24
New Richmond, Cong. ch.	25 00
Racine, Cong. ch.	10 35
Rosendale, 1st Cong. ch.	19 15
Shiocton, Cong. ch.	2 09
Springvale, Cong. ch.	12 63
Star Prairie, Cong. ch.	5 00
Stoughton, Cong. ch.	9 85
Viola, Cong. ch.	1 00
Windsor, Cong. ch.	8 00—294 78

IOWA

Allison, Cong. ch.	5 00
Des Moines, Swain Olson,	32 80
Hampton, 1st Cong. ch.	38 75
Hawarden, Cong. ch.	10 17
Keokuk, Cong. ch.	39 00
Manchester, Cong. ch.	61 03
Orient, Cong. ch.	6 65
Percival, Cong. ch., Two members,	8 00
Richland, A friend,	10 00
Rockford, Cong. ch.	21 80
Sibley, 1st Cong. ch.	11 40
Toledo, Cong. ch.	23 45—268 55

MINNESOTA

Benson, Pilgrim Cong. ch.	2 85
Fairmount, 1st Cong. ch.	20 45
Glenwood, Cong. ch.	12 55
Marshall, Cong. ch.	31 90
Minneapolis, Plymouth Cong. ch., 100; Forest Heights Y. P. S. C. E., for native preacher, India, 38.33; Rev. and Mrs. C. B. Fellows, for catechist, Madura, 32; Dr. and Mrs. G. W. Bass, 10,	175 33
Spring Valley, 1st Cong. ch.	7 00—250 06
Legacies.—St. Paul, Mrs. Loraine H. Page, by Elmer J. Barker, Ex'r,	500 00
	780 08

KANSAS

Cora, Cong. ch.	11 00
Hiawatha, Cong. ch.	10 00
McPherson, Mrs. Ellen E. Shelley,	10 00
Parsons, Cong. ch.	5 00—36 00

NEBRASKA

Atkinson, Mr. and Mrs. Arganbright, for native preacher, China,	36 00
Brunswick, Cong. ch.	2 00
Camp Creek, Cong. ch.	5 50
Minersville, Cong. ch.	2 17
Red Cloud, Cong. ch.	8 00
Sutton, H. B. Battishill,	5 00
Waverly, Cong. ch.	4 30—62 97

CALIFORNIA

Alameda, Cong. ch., 79.18; West End Cong. ch. and Sab. sch., 2.25,	81 43
Alpine, Cong. ch.	5 11
Dehesa, Cong. ch.	2 12
Escondido, ch. of Christ,	25 00
Lakeview, Cong. ch.	50
Long Beach, Eugene Turner,	10 00
Los Angeles, Park ch., Foreign Miss. Soc., 15; Ross A. Harris, for medical work in China, 10,	25 00
Oakland, 1st Cong. ch., for work in China,	2,500 00
Pasadena, Lake-av. Cong. ch.	7 31
Paso Robles, Cong. ch.	1 00
Poway, Cong. ch.	5 50
San Francisco, Sadler Bequest,	20 00
San Jacinto, Cong. ch.	9 05
Santa Barbara, Cong. ch.	30 15
Stockton, 1st Cong. ch.	5 50
Suisun, Cong. ch.	20 06
Sunol, Cong. ch.	11 00
Ventura, Cong. ch.	31 30
—, A California Congregation-alist,	375 09
—, Friend,	30 00—3,195 12
Legacies.—Ventura, Mrs. Henrietta Baker Leavitt,	100 00
	3,295 12

OREGON

Cedar Mills, Abraham Reichen,	20 00
Corvallis, 1st Cong. ch.	3 00
Eugene, 1st Cong. ch.	40 50
Freewater, Cong. ch.	3 80
Portland, Mrs. F. R. Cook, for medical work, Harpoot,	25 00
Salem, Central Cong. ch.	3 00—95 60

COLORADO

Buena Vista, Rev. and Mrs. R. F. Paxton,	5 00
Greeley, 1st Cong. ch.	105 56—110 56

WASHINGTON

Aberdeen, 1st Cong. ch.	3 45
Alderton, Cong. ch.	6 80
Bellevue, Cong. ch.	6 00
Carpenter, Cong. ch.	2 00
Cathlamet, 1st Cong. ch.	5 00
Colville, Cong. ch. and Sab. sch.	19 00
East Tacoma, Cong. ch.	5 70
Edmonds, Cong. ch.	6 00
Eureka, Cong. ch.	5 38
Forks, Cong. ch.	2 00
Index, Cong. ch.	5 00
Lake View, 1st Cong. ch.	8 40
McMillin, Cong. ch.	2 40
Newport, Hope Cong. ch.	9 00
Orring, Cong. ch.	2 00
Pleasant Prairie, Cong. ch.	8 60
Port Angeles, 1st Cong. ch.	8 50
Puyallup, Cong. ch.	2 00
Seattle, Pilgrim ch., 112.75; Plymouth Cong. ch., 98.85; Edgewater Cong. ch., 5; Union Cong. ch., 3.70,	230 30
Snohomish, Cong. ch.	6 74
Spokane, Plymouth Cong. ch.	1 00
Tacoma, 1st Cong. ch., 114.16; Mrs. J. E. Cates, 3.40,	117 56
Washougal, Cong. ch.	15 00
Whatcom, 1st Cong. ch., 21.54; "Pilgrim," 10; C. S. Teel, 5,	36 54
White Salmon, Bethel Cong. ch.	1 00—506 57

NORTH DAKOTA

Dwight, Cong. ch.	4 50	
Glen Ullin, Cong. ch., for China,	7 50	
Jamestown, Cong. ch.	7 00	19 00

SOUTH DAKOTA

Canton, Cong. ch.	3 60	
Cheyenne River, Cong. ch.	1 23	
Cresbard, Cong. ch.	2 00	
Elk Point, Clara Hayes,	12 00	
Little Moreau, Cong. ch.	1 05	
Meckling, Cong. ch.	5 00	
Moreau River, Cong. ch., 1.21;		
Woman's Mis. Soc., 1.50,	2 71	
Rapid City, Cong. ch.	24 85	
Virgin Creek, Cong. ch.	92	
Yankton, 1st Cong. ch.	5 00	58 36

IDAHO

Boise, Cong. ch.	23 00	
Challis, Cong. ch.	10 50	
Weiser, Rev. and Mrs. H. A. Lee,	5 00	38 50

ARIZONA

Tombstone, Cong. ch.	1 50	
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From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, Canada		
<i>Treasurer,</i>	785 90	

HAWAII

Less item acknowledged from Honolulu		
in October Herald,	30 00	

FOREIGN LANDS AND MISSIONARY
STATIONS

Japan, Niigata, Rev. and Mrs. W. L. Curtis,	25 00	
Turkey, Cesarea, S. Chorlian, for work in China,	1 00	
Italy, Florence, Friend,	50 00	76 00
<i>Legacies.</i> —England, London, Ann Marston, add'l, of which one half for work in India,	93 68	
	180 68	

WORK IN THE PHILIPPINES

Contributions received,	1,375 05	
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ST. PAUL'S INSTITUTE

Income and contributions received,	2,784 67	
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MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,
Treasurer

For Abbie B. Child building, Girls' Boarding School, Ahmednagar, 1,000 00 (Aux. Manhattan ch., New York City.) toward support Mrs. F. B. Bridgman, 12 75 (Plymouth ch., Syracuse, N. Y.) 103 00 (Manhattan ch., New York City.) toward support Mrs. F. B. Bridgman,	16 50	1,132 25
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From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR

Mrs. S. E. Hurlbut, Chicago, Illinois,
Treasurer

2,432 43

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290 00

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MAINE.—Brewer, 1st Cong. Sab. sch.	10 00
NEW HAMPSHIRE.—Dunbarton, Cong. Sab. sch.	10 00
VERMONT.—Barnet, Cong. Sab. sch., 7.30; Cornwall, do., 5; New Haven, do., 4.30,	16 60
MASSACHUSETTS.—Boston (Roxbury), Walnut-st. Cong. Sab. sch., 33.81; Needham, Sherman C. Haven, 43; Newton, Eliot V. P. S. C. E., 15; Peru, V. P. S. C. E., 1.40; Peterham, Cong. Sab. sch., Int. Depart., 1.14,	51 78
CONNECTICUT.—Groton, Cong. Sab. sch., 3.00; Hartford, Jun. C. E. Societies of Hartford Orphan Asylum, toward support orphan, Marathi Mission, 8; Plainville, Cong. Sab. sch., for school in Turkey, 18.45; Ridgefield, V. P. S. C. E., 8,	33 08
NEW YORK.—Briarcliff Manor, V. P. S. C. E., 20; Flushing, Cong. Sab. sch., for pupil, Brousa, 10.15; Gloversville, Cong. Sab. sch., 5; New York, Bethany Cong. Sab. sch., 20; do., Forest Cong. ch., V. P. S. C. E., 10,	65 15
PENNSYLVANIA.—Slatington, Bethel Sab. sch. of Welsh Cong. ch.	1 75
NORTH CAROLINA.—Southern Pines, Jun. V. P. S. C. E.	2 00
LOUISIANA.—Hammond, V. P. S. C. E.	50
OHIO.—Medina, V. P. S. C. E., 20; Unionville, Cong. Sab. sch., 2,	22 00
ILLINOIS.—Waverly, Cong. Sab. sch.	2 35
MICHIGAN.—Ovid, V. P. S. C. E.	5 00
WISCONSIN.—Baraboo, V. P. S. C. E.	2 50
MINNESOTA.—New Paynesville, V. P. S. C. E., 4.50; St. Paul, V. P. S. C. E., of Boh. Cyril chapel, 2.50,	7 00
NEBRASKA.—Sutton, Cong. Sab. sch.	1 81
NORTH DAKOTA.—Jamestown, Cong. Sab. sch.	3 00
UTAH.—Park City, 1st Cong. Sab. sch.	6 85
	241 37

MICRONESIAN NAVY

NEW YORK.—Flushing, Cong. Sab. sch.	16 45
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FOR SUPPORT OF YOUNG MISSIONARIES

MISSOURI.—Neosho, 1st Y. P. S. C. E., for De Forest Fund,	3 00
ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Canton, 1st Y. P. S. C. E., 10; Huntley, V. P. S. C. E., 5; Plainfield, do., 10, all for MacLellan Fund,	27 00
MICHIGAN.—Cheboygan, Y. P. S. C. E., 10; Coloma, do., 2; Freeport, do., 2; Harrison, do., 5, all for Lee Fund,	19 00
WISCONSIN.—Dodgeville, Y. P. S. C. E., 5; Elkhorn, do., 10; Evansville, do., 10; Sturgeon Bay, Hope Y. P. S. C. E., 5, all for Olds Fund,	30 00
IOWA.—Britt, Y. P. S. C. E., for White Fund,	7 50
MINNESOTA.—Brainerd, People's Y. P. S. C. E., 1.12; Hawley, Y. P. S. C. E., 5; Mankato, 1st Y. P. S. C. E., 7.90, all for Haskell Fund,	14 02
KANSAS.—Wellsville, Y. P. S. C. E., for DeForest Fund,	1 00
NEBRASKA.—Crete, 1st Y. P. S. C. E., 10; Fremont, do., 10; Petersburg, Y. P. S. C. E., 2, all for Bates Fund,	22 00
COLORADO.—Buena Vista, Y. P. S. C. E., 5; Leadville, do., 5; Manitou, do., 25; Otis, do., 2.10, all for Albrecht Fund,	37 10
NORTH DAKOTA.—Amenia, Y. P. S. C. E., 5.67; Inkster, do., 5, both for Haskell Fund,	10 67
	171 29

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<p>MAINE.—Bath, Winter-st. Y. P. S. C. E., for use of Rev. Lyman Bartlett, 30; Belfast, No. Y. P. S. C. E., for pupil in Euphrates College, 10.</p>	40 00	<p>NEW JERSEY.—Bloomton, Y. P. S. C. E. Presb. ch., for pupils, care Rev. W. S. Dodd, 62; Madison, Miss Etta Condit, for Ponasing Hospital, 10; Stockholm, The Misses Walther, for work, care Dr. and Mrs. H. N. Kinnear, 10.</p>	72 00
<p>NEW HAMPSHIRE.—Nashua, Jun. C. E. Soc., Pilgrim ch., for use Mrs. Otis Cary,</p>	5 00	<p>PENNSYLVANIA.—Philadelphia, Mrs. Julia M. Turner, toward Tarsus ch. building, 200; do., S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Walters Park, G. S. Boghosian, for work, care Rev. J. L. Fowle, 5.</p>	210 00
<p>MASSACHUSETTS.—Boston, Immanuel ch., Roxbury, toward Factory Girls' Home, care Rev. S. L. Gulick, 100; Chelsea, Rollstone ch., Union Service, W. F. M., through Miss Ellen M. Stone, for Salonica Boys' Orphanage and Industrial School, 33.21; do., Miss Mary Black, through Miss E. M. Stone, for do., 25; do., 1st Cong. Sab. sch., Pri. and Jun. Dept., through Miss E. M. Stone, for Little Children's Orphanage, Monastir, 4.50; Dalton, Zenas Crane, 50; Mrs. Ellen J. Crane, 25; Mrs. Z. Marshall Crane, 50, and Miss Clara L. Crane, 25, all through Miss E. M. Stone, for Thessalonica Orphanage and Industrial School; Enfield, Cong. ch., Woman's Miss. Soc. for work, care Miss E. H. Brewer, 10; Fall River, Eunice A. Lyman, for pupil, care Rev. S. R. Modak, 5; Grafton, Cong. Sab. sch., for organ, care Rev. W. E. Fay, 5.63; No. Adams, Cong. Sab. sch., for St. Paul's Institute, 10; So. Acton, Beth, for School for Blind, care Miss C. Shattuck, 3; So. Braintree, Union Service, through Miss E. M. Stone, for Thessalonica Orphanage and Industrial School, 32.50; Springfield, South ch., Opportunity Club, 20, and South Cong. Sab. sch., Dr. Moxom's class, 5, for native teacher, care Rev. T. S. Lee; Waltham, Mrs. A. M. Baker, for Girls' School, Ezrroom, 5; Watertown, Phillips ch., Union Service, under auspices Woman's Aux., through Miss E. M. Stone, for Thessalonica Orphanage and Industrial School, 40.25; Winchester, Cong. Sab. sch., for work, care Mrs. T. A. Baldwin, 30; Worcester, Chas. H. Morgan, for Okayama Orphanage, 25.</p>		<p>DISTRICT OF COLUMBIA.—Washington, Benj. W. Pond, toward new church at San Ning, care Rev. C. R. Hager.</p>	5 00
<p>RHODE ISLAND.—Providence, Central Cong. ch., Ministering Children's League, for pupil, care Miss J. E. Chapin.</p>	25 00	<p>FLORIDA.—Tarpon Springs, Mrs. W. H. Bigelow, toward new church, care Dr. G. C. Raynolds.</p>	25 00
<p>CONNECTICUT.—Glenbrook, Union Memorial ch. Miss. Soc., for pupil in Mrs. E. S. Hume's school, 10; Hartford, Asylum Hill Cong. Sab. sch., toward ch. in Bombay, 25; do., Morgan-st. Mission Sab. sch., for pupil, care Mrs. F. E. Jeffery, 7.50; Middletown, Mrs. H. Lucentia Ward, 9, and Friend, 1, for work, at discretion of Rev. L. S. Gates; Southington, Caroline I. Doane, for work, care Dr. H. E. Parker, 10; Southport, Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Mrs. W. P. Elwood, 25; Cong. Sab. sch. and Y. P. S. C. E., for use of Rev. and Mrs. W. P. Elwood, 15.52; Stamford, Cong. ch., Ladies' Miss. Soc., for Ponasing Hospital, 10; Suffield, through Rev. D. W. Goodale, for native helper, care Rev. J. P. Jones, 10.</p>	123 02	<p>ALABAMA.—Talladega, Cong. Sab. sch., for pupils, Ceylon.</p>	10 00
<p>NEW YORK.—Brooklyn, Clinton-av. Cong. ch., Ladies' Benev. Soc., for Factory Girls' Home, care Rev. Sidney Gulick, 25; do., Horace Gulick, for do., 17; De Grasse, Sen. and Jun. Y. P. S. C. E., for pupil, care Miss S. D. Riggs, 5; Flushing, Miss M. C. Skillman, for Ponasing Hospital, 2; Malone, Cong. ch., Woman's Miss. Soc., for work, care Mrs. F. D. Shepard, 30; New York, Broome-st. Tab., for Bible-woman, care Rev. W. P. Elwood, 25; do., Christ Cong. Sab. sch., Prim. Dept., for work, care Dr. Meda Hess, 2.50; do., Singer Mfg. Co., for work in hospital, Madura, 20; Port Leyden, Y. P. S. C. E., for native preacher, India, 5; Foughkeepsie, Wm. Bancroft Hill, for work, care Rev. S. L. Gulick, 100.</p>	231 50	<p>TENNESSEE.—La Follette, 1st Cong. ch., for work, care Miss F. K. Bemmer.</p>	5 00
<p>INDIANA.—Indianapolis, A. W. Prustman, for work, care Mrs. H. T. Perry.</p>	104 25	<p>OHIO.—Bellevue, Cong. Sab. sch., for work, care Dr. D. M. B. Thom, 25; Cincinnati, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. Geo. H. Hubbard, 10; Glandorf, Mrs. H. M. Northam, for Ponasing Hospital, 5; Medina, W. A. F. E., for pupil, care Rev. J. H. Dickson, 6; Oberlin, collected by Mrs. F. J. Hurlburt, for organ fund, care Rev. W. M. Stover, 38.25; do., through friends, for work of Dr. W. L. Thompson, 10, and for rebuilding Girls' School, Ezrroom, 5; Richmond Center, Mrs. E. L. Morris, for work, care Dr. H. N. Kinnear, 5.</p>	10 00
<p>ILLINOIS.—Chicago, Ill. Branch W. M. S. of United Evan. ch., for pupil, care Mrs. D. M. B. Thom, 25; do., Leavitt-at Cong. ch., two friends, for Bardsag Orphanage Building, 2; do., Missionary Prayer Band, for pupil, care Dr. C. R. Hager, 16; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 12.50; do., Mr. and Mrs. J. A. Werner, for do., 10; Oak Park, 2d Cong. ch., Chas. Read, toward publication of Pilgrim's Progress, care Rev. W. H. Sanders, 60; do., do., E. H. Pitkin, for do., 40; Rockford, 1st Cong. Sab. sch., Pri. Dept., for work, care Mrs. F. W. Bates, 10; Roseville, Mr. and Mrs. L. C. Axtell, for native worker, care Rev. H. G. Bissell, 50.</p>	225 50	<p>MISSOURI.—St. Louis, 1st Cong. Sab. sch., for work, care Rev. W. H. Sanders, 60; do., do., E. H. Pitkin, for do., 40; Rockford, 1st Cong. Sab. sch., Pri. Dept., for work, care Mrs. F. W. Bates, 10; Roseville, Mr. and Mrs. L. C. Axtell, for native worker, care Rev. H. G. Bissell, 50.</p>	104 25
<p>MICHIGAN.—Grand Rapids, Park ch. Sab. sch., 18.75; do., do., Y. P. S. C. E., 7.50; do., South ch. Y. P. S. C. E., 8.75; do., Plainfield-av. Y. P. S. C. E., 7.50; do., Plymouth Y. P. S. C. E., 3; do., Smith Memorial Three O'Clocks, 50, all for work in Smyrna; Saginaw, James B. Peter, through Miss E. M. Stone, for Thessalonica Orphanage and Industrial School, 25.</p>	71 00	<p>WISCONSIN.—Florence, Harold Rasmussen, for Ponasing Hospital, 1; Milwaukee, Anna F. Clarke, for use of Rev. Geo. D. Marsh, 75; Phillips, H. N. Mead, for School for Blind, care Miss C. Shattuck, 3; Waukegan, Sen. Y. P. S. C. E., for native worker, care Rev. R. Winsor, 5.</p>	71 00
<p>IOWA.—Corning, Cong. ch., Mrs. C. F. Homan, for work, care Miss E. M. Chambers and Miss M. M. Fouts, 5; —, a friend, for work, care Rev. Geo. E. White, 1,050.</p>	1,055 00	<p>KANSAS.—Viets, Mrs. S. M. Morton, for pupil, care Miss M. L. Daniels.</p>	25 00
<p>CALIFORNIA.—Sherman, Rev. W. P. Hardy, for native catechist, care Rev. J. C. Perkins, 25; Oakland, 1st Cong. ch., Knud Nelson, for Factory Girls' Home, care Rev. Sidney L. Gulick, 10.</p>	35 00	<p>COLORADO.—Las Animas, Miss. Soc., for medical work, Harpoat.</p>	7 40
<p>SOUTH DAKOTA.—Faulkton, Cong. Sab. sch., Miss E. F. Putney's class, for use of Miss C. M. Welpton.</p>	5 00		5 00

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For pupil, care Miss C. E. Bush,	5 00
For pupil, care Miss C. E. Bush,	5 00
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For use of Miss B. B. and Miss M. T. Noyes,	100 00
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For use of Rev. J. P. Jones,	5 00
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3,373 37

Donations received in March,	43,384 13
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Legacies received in March,	7,964 20
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51,348 33

Total from September 1, 1903, to March 31,

1904, Donations, \$393,023.98; Lega-

cies, \$49,324.04 = \$342,348.02.

ADVANCE WORK, MICRONESIA

MASSACHUSETTS.—Dedham, Mrs. Mary K. Hine,	5 00
CONNECTICUT.—Berlin, Y. P. S. C. E., 10; Greenwich, Benjamin Wright and family, 25; Hartford, Wethersfield-av. Cong. Sab. sch., 10,	45 00
NEW YORK.—East Bloomsfield, 1st Cong. Sab. sch., 16.72; New York, J. Phillips Van Huyck, 10; Oxford, Jared C. Estelow, 10,	36 72
NEW JERSEY.—Bound Brook, Cong. ch., 40; Glen Ridge, Mrs. Carroll Cutter, 5;	

Jersey City, 1st Cong. ch. Y. P. S. C. E., 20.10,

85 10

151 82

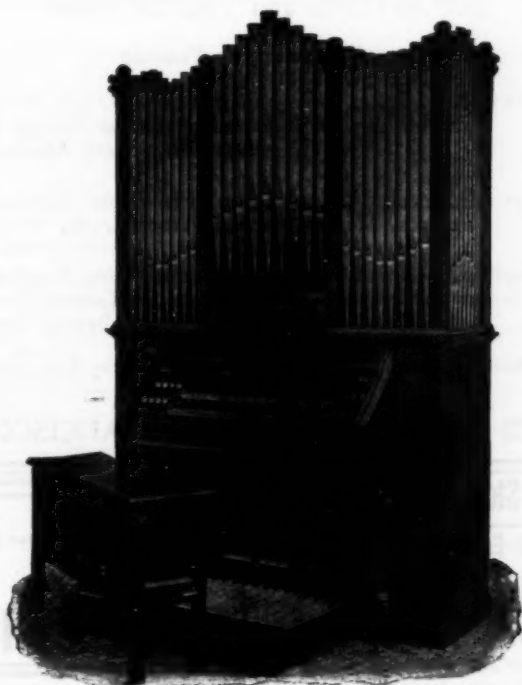
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MAINE.—Portland, Bethlehem Miss. Scand. Sab. sch., 3; So. Berwick, Cong. Sab. sch., 7.30,	10 30
NEW HAMPSHIRE.—Claremont, Cong. Sab. sch., 2.00; Rochester, 1st Cong. Sab. sch., 15,	17 60
VERMONT.—Lyndonville, Cong. Sab. sch., 2.80; Randolph Center, do., 3,	5 80
MASSACHUSETTS.—Auburndale, Mrs. E. D. Robinson, 30; Ballardvale, Union Cong. Sab. sch., 10; Boston, Old South Cong. Sab. sch., 10; do., Mt. Vernon Cong. Sab. sch., of which 5.15 from Int. Dept., 15.15; Brockton, A. J. and W. J. Kingsbury, 1; do., Mrs. E. J. Kingsbury, 30; Cambridge, John C. B. Moore, 1.50, and Dorothea M. Moore, 1; Chelsea, Mrs. Lucy W. Stone, 5; do., Ellen M. Stone, 5; Concord, Trin. Cong. Sab. sch., 6.20; Holyoke, J. J. Ramage, 5; Lancaster, Cong. Sab. sch., 5; Lenox, do., 3.50; Malden, Sargent B. Wellman, Katharine F. Wellman, Ruth W. Wellman, 3; Manchester, Cong. Sab. sch., 7.40; Medfield, Y. P. S. C. E., 3; Melrose, Children of Franklin P. Shumway, 10; Middleboro, Soule Sab. sch., 1; Milton, Cong. Sab. sch., Moses D. Monroe's Class, 2; Newburyport, Mrs. Lucy B. Hale, 1; Northampton, Anna W. Tappan, 5; No. Attleboro, Cong. Sab. sch., 2.20; Salem, Tab. Sab. sch., 28; do., Friend, 31.30; So. Framingham, Grace Cong. Sab. sch., 25; Stoughton, Madeline Bray, 1; Waltham, A. M. Baker, 5; Ware, Y. P. S. C. E. of East Cong. ch., 10; Woburn, Abijah Thompson, 1; ———, Friends, 2,	287 95
CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch., 19.00; Middletown, Cong. Sab. sch., 1.50; Mystic, do., 20; Naugatuck, Mrs. A. H. De Voir, 5; Norfolk, Mrs. W. F. Stearns's Sab. sch. class, 1; Winsted, 2d Cong. Sab. sch., Pri. Dept., 10,	57 10
NEW YORK.—Brier Hill, Ingham Cong. Sab. sch., 3; Buffalo, 1st Cong. Sab. sch., 25; Dongan Hills, Mrs. A. E. Foote, 25; Rochester, Rev. Willis Clark Gaylord, 10,	63 00
NEW JERSEY.—East Orange, Trinity Cong. Sab. sch., 5; Roselle, Rev. Henry Otis Dwight, D.D., 10,	15 00
PENNSYLVANIA.—Braddock, Cong. Sab. sch., 2.20; Philadelphia, Capt. J. C. Mitchell, 5,	7 20
VIRGINIA.———, Friend of Micronesia, Sab. sch.,	2 00
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CALIFORNIA.—Pasadena, Gilbert D. Longfellow's Sab. sch. class, 2; Pescadero, Cong. Sab. sch., 2,	4 00
COLORADO.—Eaton, Cong. Sab. sch.,	7 90
WASHINGTON.—Pataha City, 1st Cong. Sab. sch.,	1 70
SOUTH DAKOTA.—Lake Preston, Cong. Sab. sch., Jun. Dept.,	1 50
NEW MEXICO.—San Mateo, through Elizabeth J. Richards,	1 20
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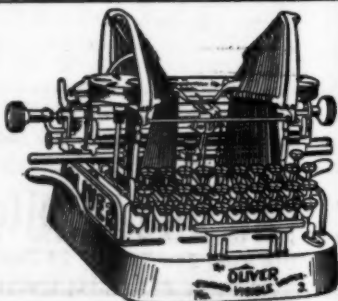
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